

PART THE FIRST
OF AN
INTRODUCTION
TO THE
WRITING OF GREEK,
AFTER THE MANNER OF
CLARKE'S INTRODUCTION
TO LATIN.

FOR THE USE OF
WINCHESTER COLLEGE.

BY G. J. HUNTINGFORD, A.M.
Fellow of WINCHESTER COLLEGE.

THE FOURTH EDITION,
WITH CONSIDERABLE IMPROVEMENTS.

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WRITING OF CRACK

NO OTHER INTERESTS

ИЗДАТЕЛЬСТВО



WINCHESTER COLLEGE

By C. J. HUNTINGFORD, A.M.

Edward of Westminster Council.

THE FOURTH EDITION

WITH CONSIDERABLE IMPROVEMENT.

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P R E F A C E.

THE design of this Introduction is to facilitate Greek Composition. EXERCISES of this sort are found useful to those, who learn the LATIN Language: perhaps too they may be serviceable to those, who study the GREEK; and may gradually make the one as familiar to young Scholars as the other.

THE plan pursued in this Introduction is as follows. First, the Prepositions (which occasion many difficulties to learners) are exemplified, that the force and proper use of them may in some measure be ascertained and understood; but more particularly, that the declensions of Nouns may be thoroughly acquired.

quired. Some few Adverbs are subjoined to the Prepositions, for the same purposes. The Verbs are placed next ; in order that the Formation of the Tenses and the Signs of each Tense may be perfectly learned. Last of all comes the Syntax, which is made as comprehensive; and yet as concise, as possible.

THE Authors quoted are the best and purest, equally admirable for Style and Matter.

As this is the first work of its kind, that has hitherto appeared, some indulgence is due to its imperfections. It pretends to no greater merit, than that of laying a foundation for further improvement; and of assisting in first principles those, who wish to read with accuracy or write with propriety, a Language, of all others the most elegant, expressive, copious, and perfect.

P R E F A C E

TO THE

THIRD EDITION.

THE favourable reception, which has already been given to Two Editions of this Work, has been deemed sufficient encouragement for the publication of a Third. And that this Third Edition may be more perfect and complete than the former Two, the following improvements have been made in it :

1. THE Prepositions, in their simple significations, are more fully, and clearly explained.

2. VERBS more easy of formation are inserted. And as these Verbs are cited in the very tenses, and signs, though not always number and person, in which they are used by the Writers themselves,

from whom they are taken, their Claf-
fical Authority will be unquestionable.

3. THE Rules of Syntax before giv-
en, are illustrated by more proper Ex-
amples: and many New Rules, before
omitted, are here noticed.

WITH all these improvements how-
ever, Brevity has been ftudiously con-
fulted, in order that this Firft Part of
the Introduction might be frequently
read over: for in REPETITION, and EX-
PLANATION confifts the whole Art of
teaching.

BUT the Rules, which have been
here laid down, and exemplified each
by fome fhort and few instances, will
be further illuftrated by the Sentences
given in the *Second* Part of this Intro-
duction. And it is intended as an ufe-
ful exercife of memory, attention, and
judgment, that thofe who are going
through the *Second* Part, fhould in every
Sentence

Sentence of it refer to this the *First*; should point out the proper rule which may account for every mode of construction that may occur; and should thus examine how far one part may confirm the other.

OF the Two Parts of this Introduction, it should be observed, that the *First* is designed to teach *Grammar*, and therefore has recourse to a variety of Authors: but the *Second* proposes to itself to teach *Style* also, and therefore selects Sentences from one Author only, and that the most excellent of all others for Divine Simplicity, viz. the Incomparable *Xenophon*.

LASTLY, let it be premised of the whole Work, that being calculated for the ordinary use of those, who have made no very great proficiency in Greek Learning, it is satisfied with having given only such rules as are necessary for *just* and

and *elegant* composition. The more minute niceties of the Greek Language are to be found in the *Port Royal Grammar*, and the Edition of *Dawes's Miscellanea Critica* published by the learned and admirable *Thomas Burges*: the filling up of its Ellipses (which alone resolves all the seeming difficulties of Greek Synthesis) is fully taught in the *Ellipses Græcæ* by *Lambertus Bos*:* the doctrine of its Particles is explained, in the *Doctrinæ Particularum*, by *Hoogveen*: the philosophical distinctions of Grammar in general, and of Greek in particular, are to be learned from Volume the Second on the *Origin and Progress of Language*, by that best interpreter of *Aristotle*, and most accurate Greek-Scholar in Great-Britain, *Lord Monboddo*.

* In the Edition by *Scwobelius*.

P R E F A C E

TO THE

FOURTH EDITION.

AS the hope, with which this work was originally planned, has not been entirely disappointed, since students of Grecian Literature have derived some advantage from the practical application of the Rules contained in it ; this, and every subsequent Edition may, without incurring the censure of being presumptuous, offer itself to the Public as occasion shall demand ; especially if from time to time some attention is bestowed towards making the work as full and complete as the nature of an INTRODUCTION may require.

I D E A S

IDEAS are expressed by Language ; and every Nation has some peculiar modes of constructing its own Language. In order therefore that the sense of an Author may be perfectly understood, we must be thoroughly acquainted with all the modes of construction peculiar to that Language in which he writes : hence the utility and necessity of Grammatical, Synthetic, and Idiomatic Elements.

BUT the knowledge of Elements is barren and futile, unless by the help of that knowledge we proceed to make deep research into the SUBJECT-MATTER of approved Authors. Among all Authors, those of Greece in particular are deservedly held in the highest estimation : and to the study of their valuable remains should Ingenuous Readers apply their minds, not with a view of making

king an ostentatious parade that they understand a dead Language, exquisite as may be its structure ; but for a purpose much more noble, because more serviceable in actual life ; to improve their intellectual faculties by the contemplation of Writers, who in works of Imagination are Sublime ; in productions of Art, Elegant ; who in Taste are Correct and Severe ; in Moral Sentiments, Liberal and Magnanimous.

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INTRODUCTION

TO THE

WRITING OF GREEK.

Prepositions exemplified.

Αμφι with a Genitive Case.

1. About (as to contend about, or for) a fountain,

Αμφι πίδαξ. Hom.

2. About (as to sing about, or on the subject of) love,

Αμφι Φιλοτης. Hom.

3. About (as to form a conjecture about) a matter,

Αμφι παρσις. Pindar.

4. About herds, as to be employed in taking care of them,

Αμφι αγελαια. Theocr.

5. On account of her sister, i. e. in order to ransom her,

Αμφι κασιγνητη. Apollon.

6. I beseech you in the name of Phœbus,

Αμφι Φοιβος. Apollon.

With

With a Dative Case.

1. About (as to converse about, or treat of) a marriage,
Ἀμφὶ γάμος. Hom.
2. About (as to stand round about) him,
Ἀμφ' αὐτοῦ. Hom.
3. About (as to quarrel about, or for) the head,
Ἀμφὶ κεφαλῇ. Hom.
4. About (as to wrap a garment about) the shoulders,
Ἀμφ' ὤμος. Hom.
5. At, or near the fountains,
Ἀμφὶ κρήνης. Pindar.
6. On account of (i.e. because he had lost) his oxen,
Ἀμφὶ βού. Pind.
7. (Remarkable for piety) towards his parents,
Ἀμφὶ πατρὸς. Pind.

With an Accusative.

1. About (as dust flying about) the roads,
Ἀμφὶ κελευθός. Hom.
2. About an hundred (i.e. so many, and no more)
Ἀμφ' οἱ ἑκατὸν. Xen.
3. About (as to stand round about) the servant,
Ἀμφὶ θεραπόν. Hom.
4. About (as to stray about) Latymnus,
Ἀμφὶ Λατυμνός. Theocr.
5. About (as birds fly about) the streams,
Ἀμφὶ ῥεεθρον. Hom.

6. Crito,

6. Crito, and Simmias, and Phædo,
Οἱ ἀμφ' ὁ Κριτων, καὶ Σιμμιας, καὶ Φαιδων.
Ælian.
 7. Priam and his attendants,
Οἱ ἀμφὶ Πριάμος. Hom.
 8. About, or on his chin,
Ἀμφὶ γενειον. Hom.
 9. About, or at the beginning of, evening,
Ἀμφὶ δειλη. Xen.
-

Ana commonly with an Accusative Case.

1. Through the midst of the shrubs,
Ἀνα ῥαπτηιον. Hom.
2. By night (i.e. during the time of night)
Ἀνα νύξ. Hom.
3. To have in one's mouth (i.e. to be talking of)
Ἀνα σωμα. Hom.
4. All through (i.e. so as to affect every part of) the army,
Ἀνα στρατος. Hom.
5. In (as to think of a thing in) one's mind,
Ἀνα θυμος. Hom.
6. Publicly (as any thing spread through all ranks of people)
Ἀνα δημοσ. Hom.
7. Vehemently,
Ἀνα κρατος. Ælian.
8. Daily,
Ἀνα πιασι ἡμερα. Ælian.

Sometimes with a Dative.

1. Upon (as sitting upon) Gargarus,
Ἀνα Γαργαρον. Hom.

Upon

2. Upon (as to put a chaplet upon) a sceptre,
Ἀνα σκηπτρον. Hom.
 3. Upon (as to carry any thing upon) one's
shoulder,
Ἀνα ὤμος. Hom.
 4. Riding on the mares,
Ἀν' ἵππος. Pind.
-

Ἀντί with a Genitive Case.

1. In revenge for another,
Ἀντί ἄλλος. Soph.
2. In preference to his country,
Ἀντί πατρίδα. Soph.
3. In recompence of, or return for, good ser-
vices,
Ἀντί εὐεργεσία. Thucyd.
4. Instead of, (i. e. to answer the purpose of)
a port,
Ἀντί λιμὴν. Thucyd.
5. Instead of, (i. e. so far from having) honour
and glory,
Ἀντί τιμὴ καὶ δόξα. Thucyd.
6. Equal to (i. e. as serviceable or valuable as)
many men,
Ἀντί πολλός. Hom.
7. As, (or in the condition or situation of) a
suppliant,
Ἀνθ' ἱκετῆς. Hom.
8. Against (as to fight against) Ajax,
Ἀντ' Αἰάας. Hom.

9. Before

9. Before (as to hold any thing so as to conceal) the eyes,

Αντ' ὀφθαλμοῦ. Hom.

10. Another, and not him (or instead of him)

Ἄλλος ἀντ' αὐτοῦ. Ælian.

11. May I become *Melanthius* from being *Comatas*, i. e. no longer *Comatas* but *Melanthius*,

Μελανθίος ἀπὸ Κομάτης. Theocr.

12. War instead of, or in exchange for, peace,

Πόλεμος ἀντ' εἰρήνῃ. Thucyd.

13. Being made a young man from having been an old one,

Πρωθήκης γενομένος, ἀντὶ γέρον. Lucian.

Απὸ with a Genitive Case.

1. From (i. e. coming from) Sparta,

ἀπὸ Σπάρτης. Soph.

2. From (as to drop tears from) the eye-lids,

ἀπὸ βλεφαρον. Hom.

3. From (i. e. distant from) the wall,

ἀπὸ τειχός. Hom.

4. From, or by, (as to throw any thing from or by) the hands,

ἀπὸ χειρ. Hom.

5. From or by (as any thing occasioned from or by) fire,

ἀπὸ τοῦ πυρ. Lucian.

6. Of (as few remaining out of) many,

ἀπὸ πολλῶν. Thucyd.

B

7. By

7. By (as to prepare by) actions and words,
Απο το εργον κ', ο λογος. Thucyd.
8. By or from (as to judge of a matter by or from) actions,
Απο το εργον. Thucyd.
9. By agreement, or on purpose, or set design,
Απο παρασκευη. Thucyd.
10. To have done supper,
Απο δεσπνον ειναι. Ælian.
11. From off (as to lift any thing from off) the ground,
Απ' εδος. Hom.
12. From out of, (as to fall out of) a chariot,
Απο διφρος. Hom.
13. Out of (as blood flows out of) a wound,
Απ' ελκος. Hom.
14. Contrary to one's opinion,
Απο δοξα. Hom.
15. Seriously,
Απο αυαδη. Hom.
16. Of (as having a share of, or from) the spoil,
Απο λης. Hom.
17. At the time, or from the time of his birth,
Απο γενεα. Ælian.
18. From (as to pour wine from) a goblet,
Απο χρητηρ. Theocr.
19. From (as any thing beginning from the temples, and thence pervading the whole body)
Απο κροταφος. Theocr.

Δια with a Genitive Case.

1. After an interval of time,
Δια χρόνος. Soph.
2. Through, or amidst your pains,
Δια πόνος. Soph.
3. By means of the city,
Δια πόλις. Isocr.
4. In a disputing manner,
Δια δίκη. Soph.
5. By (as taking by) the hands,
Δια χεῖρ. Lucian.
6. In the hand (as any thing handled)
Δια χεῖρ. Lucian.
7. Over, or through, (as sailing over or through)
the sea,
Δια θαλάσση. Dionys. Halicarn.
8. Through (as to penetrate through) the
girdle,
Δια ζώνη. Hom.
9. Through (as to go into a place through)
the entrance,
Δια σπυμιον. Lucian.
10. Quickly,
Δια ταχὺς. Thucyd.
11. In the night-time,
Δια νύξ. Thucyd.
12. To hold in respect,
Ἀγειν δι' αὐδῶς. Ælian.
13. Through (as a bird flies through or amongst)
the clouds,
Δια νεφός. Hom.

14. To be in a state of truce,
Δι' ανακωχη γινεσθαι. Thucyd.
15. To engage in fight,
Δια μαχη ελθειν. Thucyd.
16. Through (as to march through) the country of another,
Δι' αλλοτρια (χωρα). Thucyd.
17. Through and out of (as to drive a chariot through and out of) the Scæan gates,
Δια Σκαιαι (πυλαι). Hom.
18. Walking up and down the ship,
Δια της ιων. Hom.
19. To be in one's mouth, i. e. to be talked of,
Δια σωμα. Thucyd.
20. In few words,
Δια βραχυς. Demosth.
21. The reasons for which I think so,
Λογισμοι δι' ος ηγουμεν. Demosth.
22. To be unanimous,
Γινεσθαι δια μια γνωμη. Isocr.
23. To speak by an interpreter,
Δι' ερμηνευς. Elian.
24. Through the whole course of his life,
Δια πης ο βιος. Xen.

With an Accusative Case.

1. Through, or by the help of fortune,
Δια τυχη. Isocr.
2. On account of, or because he had so great a multitude,
Δια το πληθος. Isocr.

3. In

3. In (as to have a saying in) one's mouth,
Δια στόμα. Hom.
4. In the night-time,
Δια νύκ. Hom.
5. Because of the son; i. e. the son was the
occasion of its being done,
Δι' ὃ υἱός. Lucian.
6. In consequence of the calamity; i. e. be-
cause it had happened,
Δι' ἣ συμφορά. Isocr.
7. Because of (as to be disregarded because
of) its smallness,
Δια σμικροῦς. Isocr.
8. For this reason,
Δι' οὗτος. Thucyd.
9. Through, so as to reach the further side of,
the trench,
Δια πύργου. Hom.
10. By means, or by reason of, the counsels,
Δια βελή. Hom.
11. Through (as to go backwards and forwards
through) the mansions,
Δια δώμα. Hom.
12. In, or amidst the fights,
Δι' ὕσμινῃ. Hom.
13. Through every part of the cave,
Δια πύργου. Hom.
14. (Ruined) by vice — (preserved) by virtue,
Δια κακία — Δι' ἀρετή. Isocr.

Eis or Es with an Accusative Case.

1. Against, i. e. in opposition to, his enemies,
Eis εχθρος. Soph.
2. Unto, or Towards Troy,
Eis Τροία. Soph.
3. Into sleep,
Eis ύπνος. Soph.
4. At enmity,
Eis εχθρά. Soph.
5. For (as to be prepared for, or unto) both
peace and war,
Es τε ειρηνη και es πολεμος. Lucian.
6. In or on (as to appear in or on) the way,
Eis οδός. Hom.
7. For (i. e. in order to excite) the dread,
Eis φόβος. Hom.
8. Into (as to be changed into) a lion,
Eis λέων. Lucian.
9. Upon (as to make an invasion upon, or into)
Attica,
Eis Αττική. Isocr.
10. To (as to come to) the prison,
Eis δισμωτήριον. Ælian.
11. Troops to the number of ten myriads,
Eis δέκα μυριάς. Ælian.
12. Reduced to a siege.
Eis πολιορκία. Ælian.
13. To write against Homer and against Plato,
Eis Όμηρος και eis Πλάτων (γραφειν) Ælian.
14. To recall to one's memory,
Eis μνημη αγειν. Ælian.

15. It

15. It came to within a little, or it wanted but little (that the army should be conquer'd)

Εἰς ὀλίγον ἀφικέτο. Thucyd.

16. For the purpose of making engines,

Εἰς μηχανή. Thucyd.

17. (Gallies) to a great number,

Ες πολλήθους. Thucyd.

18. Into (as to call into) sight,

Ες ὄψις. Herodot.

19. Unto, towards, or up to (as to look up to) heaven,

Εἰς ἄραυος. Hom.

20. Amongst (as to be mixed with) the multitude,

Εἰς πολλήθους. Hom.

21. Within (as to be shut up within) the wall,

Εἰς τεῖχος. Hom.

22. At the time of sun set,

Ες ἡλίου καταδύς. Hom.

23. They came to close quarters,

Ες χεῖρες ἦσαν. Thucyd.

24. Things to be spoken on Evagoras,

Τὰ εἰς Εὐαγόρας. Isocr.

25. With regard to, or as to what belongs to, the understanding,

Εἰς ζυνεσις. Plato.

Εκ or Εξ *with a Genitive Case.*

1. Through means of me,

Εξ ἐγώ. Soph.

2. From

2. From, (i. e. coming from) Ætolia,
Εξ Αιτωλίας. Soph.
3. In consequence of the evil,
Εκ κακόν. Soph.
4. From (as to save from the midst of) great calamities,
Εκ μεγάλης συμφοράς. Lucian.
5. One man from amongst, or out of, all men,
Εἰς ἐξ ἅπας. Lucian.
6. From (as taking from) my hands,
Εκ χειρ. Hom.
7. Of, from, or through necessity,
Εξ ἀνάγκης. Soph.
8. By force,
Εκ βία. Soph.
9. Blind from having seen,
Τυφλός εκ διδόντος. Soph.
10. From the beginning,
Εξ αρχῆς. Isocr.
11. Fear after fear,
Φόβος εκ φόβος. Soph.
12. Of (i. e. composed of) wild olive,
Εκ κοτινός. Lucian.
13. Out of the reach of weapons,
Εκ βελός. Hom.
14. From (as falling from, or out of) the clouds,
Εκ νεφός. Hom.
15. From or by land and by sea, (as to drive an enemy off, by land and by sea)
Εκ γῆ, καὶ εκ θαλάσσης. Thucyd.
16. By every method (i. e. by using every method)
Εξ ἅπας τρόπος. Isocr.

17. From

17. From their eyes (i. e. to be removed from their fight)

Εξ οφθαλμοῦ. Herodot.

18. (To be disturbed) by a noise,

Εκ βοῆς. Ælian.

19. The things which the law appoints,

Τα ἐξ ἡ νόμος. Ælian.

20. On the contrary,

Εκ τὰ ἐναντία. Ælian.

21. (Descended, or born) from the gods themselves,

Εξ αὐτοῦ θεοῦ. Isocr.

22. From (as to sustain injuries from or by) men,

Εξ ἀνθρώπων. Hom.

23. Out of (as horns growing out of) the head,

Εκ κεφαλῆς. Hom.

24. From pasture (i. e. after having been fed,)

Εκ βοτάνης. Hom.

25. From out of (as to fall from out of) a chariot,

Εκ διφροῦ. Hom.

26. From off the heads (as to cut off hair from them)

Εκ κεφαλῆς. Hom.

27. From head to feet,

Εκ κεφαλῆς εἰς πόδας. Hom.

28. From his seat (as to speak, still sitting on it)

Εξ ἑδρᾶς. Hom.

29. To love from one's soul,

Εκ θυμοῦ φιλεῖν. Hom.

30. From (as to be changed to reconciliation from) anger,

Εκ χολῆς. Hom.

31. Out

31. Out of (as to awaken one out of) sleep,
 Εξ ὕπνου. Hom.
32. (Fair weather) after a storm,
 Εκ χειμῶν. Pind.
33. To judge from former actions,
 Εκ τοῦ προτέρου ἔργου κρίνειν. Aristot.
34. From a child, i. e. from the time of being
 a child,
 Εκ παῖς. Theocr.
-

Εν with a Dative Case.

1. In, or amidst feasts,
 Εν ἑορτῇ. Soph.
2. In, or within the cave,
 Εν ἀντρον. Lucian.
3. In hopes,
 Εν ἐλπίς. Soph.
4. In, i. e. in the enjoyment of freedom,
 Εν ἐλευθερίᾳ. Lucian.
5. In, or at, a proper age,
 Εν ἡλικίᾳ. Lucian.
6. In (as situated in) the air and clouds,
 Εν αἰθρῇ καὶ νεφέλῃ. Hom.
7. To be injurious,
 Εἶναι ἐν βλάβῃ. Thucyd.
8. Before (as to see before) one's eyes,
 Εν ὀμμά. Thucyd.
9. It was customary,
 Εν ἔθος ἦν. Ælian.
10. Whilst the plague was raging,
 Εν ὃ λοιμῷ. Ælian.

11. To lay at, or before, one's feet,
Εν πασ, Ælian.
12. To be engaged in a work,
Εν εργον ειναι. Thucyd.
13. To wonder and be astonished,
Εν θαυμα κ', εμπληξίς ειναι. Thucyd.
14. To blame or accuse,
Εν αιτια εχεν. Thucyd.
15. Into (as to throw into) the fire,
Εν πυρ. Theocr.
16. On (as to feed cattle on) the mountains,
Εν ορος, Theocr.
17. With partiality,
Εν χαρίς. Theocr.
18. (To be number'd) among the first men,
Εν πρωτος. Hom.
19. To hold in the hands,
Εν χειρ εχεν. Hom.
20. At, or by, the river,
Εν ποταμος. Hom.
21. With bravery, or bravely,
Εν αλη. Pind.
22. In the night,
Εν νυξ. Pind.
23. It is in my power,
Εν εγω εστιν. Isocr.
24. One by one, or by turn,
Εν μερος. Isocr.
25. (Verses composed) in a certain measure,
Εν μετρον. Xen.
26. Of those who had the direction of affairs,
Των εν το τραγμα. Demosth.

Επι with a Genitive Case.

1. Upon (as sitting upon) the sceptre,
Επι σκηπτρον. Lucian.
2. For (i.e. to procure) food,
Επι Φορβη. Soph.
3. At, or in, the end,
Επι πλευτη. Isocr.
4. To their home (as returning to it)
Επ' οίκος. Demosth.
5. In (as to be brought in) a ship,
Επι νηυς. Hom.
6. Upon (as to fall upon) the earth,
Επι γαιη. Hom.
7. In (as to ascend and watch in) the towers,
Επι πύργος. Hom.
8. On (as to speak on or concerning) those
that were greatest,
Επι μεγιστος. Isocr.
9. Over (as to have the command over) them,
Επ' αυτους. Thucyd.
10. Under, or during the time of, our govern-
ment,
Εφ' ημετερα ηγεμονια. Isocr.
11. On which things he is now intent,
Εφ' ος νυν εστι. Demosth.
12. (Favour me now) as in many former de-
bates,
Επι παλυσ αγων. Demosth.
13. To be in a foreign country,
Επι αλλοδαπος (γης.) Lucian.
14. In

14. In (as to speak in, or before) the Council,
ΕΦ' ἡ βεβλη. Ælian.
15. On (as any thing carried on) the shoulders,
Επ' ὤμος. Hom.
16. Over (as to fly over) the streams,
Επὶ ῥοῇ. Hom.
17. On (as to lay down any thing on) the
ground,
Επὶ χθον. Hom.
18. Within yourselves (as to speak softly, that
others might not hear)
Επὶ σὺ. Hom.
19. On (as to support one's self by leaning on)
the elbow,
Επὶ ἀγκων. Hom.
20. In the times of former men,
Επὶ παλαιότερος ἀνθρώπος. Hom.

With a Dative Case.

1. In the lake,
Επὶ λίμνῃ. Lucian.
2. For (i. e. in order to promote) slavery,
Επὶ δούλειᾳ. Isocr.
3. We shall be in the power of the king,
Επὶ βασιλεὺς γαυώμεθα. Xen.
4. On (as to carry any thing on) the head,
ΕΦ' ἡ κεφαλῇ. Ælian.
5. For (as to prepare for the study of) phi-
losophy,
Επὶ φιλοσοφίᾳ. Ælian.
6. Against (as to rush against) you,
Επὶ σὺ. Hom.

7. For

7. For your sake,
Επι σου. Hom.
8. On condition of receiving the gifts,
Επι δωρον. Hom.
9. For the purpose of doing evil,
Επι κακουργια. Thucyd.
10. Particularly,
Επι παν. Thucyd.
11. Situated at the mouth,
Επι σμα. Thucyd.
12. At, or on account of. (as to pleased at or
because of) piety,
ΕΦ' η ευσεβεια. Ælian.
13. (To be praised) for one's words,
Επι λογος. Lucian.
14. In the executing of a work,
Επι εργον. Hom.
15. To be led to suffer death,
Αγεισθαι επι θανατος. Ælian.
16. To be on horseback,
ΕΦ' ιππος. Ælian.
17. It is in your own power, or it depends
upon yourself,
Επι σου εστι. Isocr.
18. We are near our ends, or deaths,
Επι δυσμη εσμεν. Ælian.
19. To be set over, or have the direction of,
judicial matters and magistracies,
Επι δικη και αρχη. Thucyd.
20. Upon (as to disembark, and go upon) the
shore,
Επι ρηγμιν. Hom.
21. At

21. At, or amongst, the ships,
Επὶ πλοῖς. Hom.
22. To, or upon (as bees fly upon) the
flowers,
Επ' ἀνθῶς. Hom.
23. On, (as to sit on) a hillock thrown up for
a tomb,
Επὶ τύμβῳ. Hom.
24. On (as to lay any thing on) the ground,
Επὶ χθονί. Hom.
25. On or about (as armour on) the breast,
Επὶ στήθεα. Hom.
26. At, or near, the river Celadon,
Επὶ Κελαδῶν. Hom.
27. Not fit for fighting,
Οὐδ' ἐπὶ χαρμῇ. Hom.
28. For the space of one day,
Εφ' ἡμέρᾳ. Hom.
29. Many things besides, or added to these,
Πολλὰ ἐπὶ ταῖς. Hom.
30. In the time of our calamities,
Εφ' ἡ συμφορῇ. Isocr.
31. To be intent on trifles,
Σπυδαζέσθαι ἐπὶ μικροῖς. Isocr.
32. For the sake of gain (as to do any thing
from that motive)
Επὶ τῷ κέρδι. Xen.

With an Accusative Case.

1. To come in order to procure spoil,
Επὶ λείᾳ. Isocr.
2. Upon

2. Upon (as in falling to pitch upon) the head,
Επι κεφαλή. Lucian.
3. Against (as to fight against) Troy,
Επι Τροία. Isocr.
4. For (as any thing sent for, or to bring back)
money and horsemen,
Επι χρηματα και ιππους. Thucyd.
5. Unto (as to hasten unto or towards) the
boundaries,
Εφ' ὁ ὅρος. Isocr.
6. On (as to be intent on) the present day,
Εφ' ἡ ἡμερα. Ælian.
7. For the space of ten years,
Επι δεκα εἰς. Thucyd.
8. Unto (as to send any one to conduct) the
war,
Επι πολέμος. Isocr.
9. Unto (as to come unto) the ships,
Επι νηος. Hom.
10. Upon (as to sit upon) the shore,
Επι θιν. Hom.
11. Wait for some time,
Μεναιτ' επι χρονος. Hom.
12. Go, take your dinner,
Ερχεσθ' επι δεῖπνον. Hom.
13. On, or over (as to sail on or over) the sea,
Επι πάντας. Hom.
14. As far as lies in your power,
Το επι ου. Euripid.
15. Upon (as to alight upon) the ground,
Επι χθον. Hom.
16. Upon (as to carry a child upon) the bosom,
Επι κόλπος. Hom.

17. To

17. (To have glory) amongst all men,
Επι πᾶσι ἀνθρώποις. Hom.
 18. To be extended over nine acres,
Εφ' ἑννέα πελάγρον. Hom.
 19. (Taking hold of me) by the mouth,
Επι μαστῆ. Hom.
 20. To be come to the ends, i. e. to have
finished,
Ελθεῖν ἐπὶ πείρας. Hom.
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Kata with a Genitive Case.

1. Over me, i. e. insulting over me,
Κατ' ἐγώ. Soph.
2. Upon (as to strike one upon) the cheek,
Κατὰ κορρῆ. Lucian.
3. Under the earth,
Κατὰ χθον. Soph.
4. Down from (as to push any thing down
from) the top,
Κατὰ σιφάνη. Hom.
5. Down from (as to descend down from) the
tops,
Κατὰ καρηνον. Hom.
6. Against ourselves, i. e. to our own disgrace,
Κατ' ἐγώ αὐτοῦ. Isocr.
7. An encomium paid to you (Athenians)
Εγκώμιον κατὰ σὺ. Demosth.
8. (I can say) with respect to all these things,
Κατὰ πᾶς. Isocr.

C

9. Through

9. Through (as to pour any thing through)
or up the nostrils,
κατὰ ῥιν. Hom.
10. On (as to walk on) the mountain,
κατ' ὄρος. Hom.
11. In your throat,
κατὰ βροχθός. Theocr.
12. Over (as a bird flies over) the sea,
κατὰ θαλάσσαν. Ælian.
13. Against (an Oration against) Ctesiphon,
κατὰ Κτησιφών. Æschin.

With a Dative Case.

1. Down from (as blood drops from) them,
καθ' ἑ. Hesiod.
2. Down from the mountains (as a torrent is
pour'd)
κατ' ὄρος. Hom.

With an Accusative Case.

1. Within the house,
κατ' οἶκος. Soph.
2. In, through, or amongst the army,
κατὰ στρατός. Soph.
3. Both by land, and by sea,
καὶ κατὰ γῆν, καὶ κατὰ θαλάσσαν. Isocr.
4. Every day, or daily,
καθ' ἑκάστην ἡμέραν. Isocr.
5. In (as to be in the) streams of a river,
κατὰ ῥεῖθρον. Hom.
6. Greater than belongs to man,
μεῖζων ἢ κατ' ἀνθρώπου. Isocr.

8. According

7. According to, or as it is told in, the fable,
κατὰ μῦθον. Lucian.
8. Upon (as to strike upon) the breast,
κατὰ στήθος. Hom.
9. The things which concern Arion; or the
stories of what befell Arion,
τὰ κατὰ ὁ Ἀριων. Lucian.
10. Through compassion, or in pity,
κατ' ἐλεος. Lucian.
11. The affairs of the city,
τὰ κατὰ ἡ πόλιν. Isocr.
12. By some fate, or another, (we must die,)
κατὰ τις δαίμων. Ælian.
13. According to custom,
κατὰ πῶς ἔθος. Thucyd.
14. Agreeably to your mind,
κατὰ ὁ νους. Herodot.
15. As far as was in my power,
ὅσον ἦν κατ' ἐμὴ δύναμις. Isocr.
16. By force,
κατὰ κράτος. Isocr.
17. As to, or in (as to be angry in) one's mind,
κατὰ θυμός. Hom.
18. (Separate them) by clans, and by tribes,
κρίνει κατὰ φύλον, καὶ κατὰ φρεσίν. Hom.
19. (To arrange) in due order,
κατὰ κόσμος. Hom.
20. Over (as to wander over) the fields,
κατ' ἀγρός. Hom.
21. In season, or in due time,
κατὰ καιρός. Thucyd.
22. Pausanias and Themistocles,
τὰ κατὰ Πανουσανίας, καὶ Θεμιστοκλῆς. Thucyd.

23. By little and little,
κατα μικρα. Ælian.
24. The domestics,
Οι κατ' ἡ οικια. Ælian.
25. (Induced) by hatred,
κατ' ἐχθρα. Thucyd.
26. To follow,
ἰεναι κατα ποδης. Thucyd.
27. (To make a separate peace) for themselves,
κατ' ἑαυτους. Isocr.
28. (Wars have been terminated not) according to the forces, but according to the justice of the cause,
Οὐ κατ' ἡ δυναμις, ἀλλὰ κατα το δικαιον.
Isocr.
29. (Not to mention every thing) individually,
κατ' ἑαυτον. Isocr.
30. According to my opinion, or as I judge,
κατ' ἐμην κρισιν. Ælian.
31. Want of daily provisions,
Ενδεα των κατ' ἡμερα. Isocr.
32. Hastily,
κατα σπεδη. Thucyd.

Μετα with a Genitive Case.

1. In company with the gods,
Μετα θεος. Plato.
2. With boldness, or boldly speaking,
Μετα παρρησια. Demosth.
3. With, or by means of violence,
Μετα βια. Isocr.

4. With

4. With this administration ; or adopting this administration,
μεθ' ὅτις πολιτεία. Isocr.
5. (To speak) with the same intention,
μεθ' ἣ αὐτῇ Διανοία. Isocr.
6. (To acquire) by many dangers,
μετὰ πολλὰς κινδύνους. Isocr.
7. To make for ; or be on the side, and in favour of those who are willing to praise,
εἶναι μεθ' ὁ βεβλομένος ἐπαινεῖν. Isocr.
8. He acted in conjunction with one or other of us,
μεθ' ἑκατέρου γέγονεν. Isocr.
9. Learning is attended with sorrow,
μετὰ λύπῃ ἡ μάθησις. Aristot.
10. They lie in a state of oblivion, i. e. so as to be forgotten,
μετὰ λήθῃ κεῖνται. Xen.
11. Amongst the stars (i. e. situated in the midst of them,)
μετ' ἀστρον. Eurip.

With a Dative Case.

1. In (as work taken in) the hands,
μετὰ χειρ. Theocr.
2. Amongst (as to be intermixed amongst) the Trojans,
μετὰ Τρώας. Hom.
3. With (as to fight with, i. e. against) the men,
μετ' ἀνθρ. Hom.
4. In his breast,
μετὰ φρεν. Hom.

With an Accusative Case.

1. After an interval of time,
Μετα χρόνος. Lucian.
2. After (as to be second to) the companion,
Μεθ' ἑταῖρος. Hom.
3. After, i. e. after the end of life,
Μετα βίος. Lucian.
4. Since the peace has been made,
Μεθ' ἡ εἰρήνη. Demosth.
5. Unto (as to go unto) the people,
Μετὰ λαός. Hom.
6. Next to Pan (i. e. Pan shall have the first,
you the second)
Μετα Παν. Theocr.
7. To (as to return back to) you,
Μετα σὺ. Hom.
8. He went in pursuit of, i. e. to attack
Xanthus,
Ἦν μετὰ Ξάνθος. Hom.
9. Agreeably or conformably to my will,
Μετ' ἐμὸν κήρ. Hom.
10. In, or amongst, the multitude,
Μεθ' ὄμιλος.
11. To go after —i. e. in order to gain prizes,
ἐλθεῖν μετ' ἀθλόν. Hom.
12. Upon the same—i. e. after he had heard,
Μετα κλέος. Hom.
13. To go after the footsteps of another,
Μετ' ἰχθυὸν βαίνειν. Hom.

Παρα with a Genitive Case.

1. From — i. e. sent from a man,
Παρ' αὐτῆς. Soph.
2. From — i. e. arising from my art,
Παρα τέχνης. Lucian.
3. By, or near, rocks,
Παρα πέτρας. Soph.
4. From or by (as learning any thing from) you,
Παρα σοῦ. Lucian.
5. From (as fleeing from) the ships,
Παρα νηυσ. Hom.
6. From the gods (as any thing given from or by them)
Παρ' ὁ θεῶ. Isocr.
7. That which is present,
Το παρ' ὧς. Pind.

With a Dative Case.

1. To, or near, the banks,
Παρ' ὄχθης. Soph.
2. The first among the shepherds,
Παρα ποιμὴν πρῶτος. Theocr.
3. At (as to continue at) the ships,
Παρα νηυσ. Hom.
4. (Living in friendship) with his father,
Παρὰ πατρί. Hom.
5. It remains with, or is in your power,
Παρα σοῦ. Hom.
6. According

6. According to my judgement, or as it appears to me being judge,
 Παρ' ἐγὼ κριτῆς. Ælian.
7. Taught by the son (of Mercury)
 διδασκομενος ὡς υἱοῦ πού. Theocr.
8. Living in, with, or under a kingly government,
 Παρὰ τυραννίς. Pind.
9. At, or under, my feet,
 Παρὰ πόδας. Theocr.

With an Accusative Case.

1. In life, or present with life,
 Παρὰ βίος. Lucian.
2. Contrary to (i. e. so as to violate the terms of the peace,)
 Παρ' εἰρήνῃ. Demosth.
3. By, or near, the door,
 Παρὰ θύρα. Lucian.
4. During the time of drinking,
 Παρὰ πότης. Ælian.
5. Unto (as admit any one to see) him,
 Παρ' αὐτός. Ælian.
6. Whilst the facts themselves were committing,
 Παρ' αὐτὴν τὴν πράξιν. Demosth.
7. Throughout the whole way,
 Παρὰ πᾶσιν ὁδοῖς. Isocr.
8. Contrary to expectation; or otherwise than expected,
 Παρ' ἐλπίς. Thucyd.
9. Beyond

9. Beyond our ability, i. e. even more than we could well do,
Παρα δυναμιν. Thucyd.
10. By means of, or in consequence of his neglect,
Παρ' ἡ ἀμελεία. Thucyd.
11. He was within a night of taking it,
Ἐγένετο λαβεῖν ὥρα νύξ. Thucyd.
12. Unto (as to send ambassadors unto) the king,
Παρα βασιλεὺς. Thucyd.
13. (To throw down any thing) at one's feet,
Παρα πᾶς. Ælian.
14. On (as to strike one on) the shoulder,
Παρ' ὤμος. Hom.
15. He went along the shore,
Ἐπὶ ὥρα θιν. Hom.
16. More than could be expected from the time of their age,
Ἀλικίας ὥρα χρόνος. Pind.
17. Unseasonably,
Παρα καιρός. Pind.

Περί with a Genitive Case.

1. With respect to his businessses,
Περί πρᾶγμα. Isocr.
2. For (as to fight for, or in defence of) his country,
Περί πατρία. Hom.
3. About (as to dispute about) the rights of a country,
Περί τῆς πατρίας. Isocr.
4. About

4. About (as to write about or concerning) old age,
Περὶ γῆρας. Ælian.
5. For (as to contend for) victory,
Περὶ νίκη. Isocr.
6. For (i. e. in order to obtain as a prize) a tripod,
Περὶ τρίπους. Hom.
7. About (as to enquire about) his father,
Περὶ πατὴρ. Hom.
8. (I am grieved) on account both of myself and all ye,
Περὶ τ' αὐτὸς καὶ πάντες. Hom.
9. (A vine was extended) round about the cave,
Περὶ σπηῶς. Hom.
10. To be honoured above, or more than all men,
Τετμηθεὶς περὶ πάντας. Hom.

With a Dative Case.

1. About (as to twist a chain about) the hands,
Περὶ χειρῶν. Hom.
2. About (as a garment is fasten'd about) the breasts,
Περὶ στήθους. Hom.
3. He is delighted with what he is twining,
Περὶ πλεγμαζομένη. Theocr.
4. Round about, or near to, or at the gates,
Περὶ πυλῶν. Hom.
5. About or round a spear (as the hand grasps by taking hold of it all around)
Περὶ ἐγχος. Hom.

6. He

6. He was afraid for Menelaus, i.e. lest Menelaus should be in danger,
Εδεισεν περὶ Μενελάου. Hom.
7. Near to and in defence of its young ones,
Περὶ τέκος. Hom.
8. He was angry from his heart, or earnestly,
Εχολώθη ὡς κηρ. Hom.
9. (To have courage) in their breasts,
Περὶ φρήν. Hom.
10. The dew on the ears of corn,
Περὶ σείχους εἶρη. Hom.
11. Fighting for, or in defence of, his possessions,
Περὶ κτήρ. Hom.

With an Accusative Case.

1. About (as to be earnest about) the war,
Περὶ πόλεμος. Isocr.
2. About (i. e. surrounding) the country,
Περὶ πατρίς. Isocr.
3. Those who are employed in philosophy, i.e. Philosophers,
Οἱ ὡς ἡ φιλοσοφία οντες. Isocr.
4. The war was made against Attica,
Πόλεμος ὁ ὡς ἡ Ἀττική. Isocr.
5. With respect to our affairs,
Περὶ ἄρρηγμα. Herodot.
6. Pisander and his colleagues,
Οἱ ὡς ὁ Πεισανδρος. Thucyd.
7. Against (as to act unjustly against) their citizens,
Περὶ πολίτης. Isocr.
8. About

8. About (as any thing happening about) those times,
Περ' εκεινος ο χρονος. Isocr.
9. (To offend) against the gods,
Περι θεος. Isocr.
10. Near to the walls,
Περι το τειχος. Ælian.
11. About the time the forum is full (i. e. Mid-day)
Περι πλεθυσσει αγοραι. Ælian.
12. (To be stationed) about the entrance, or approach,
Περι προσβολη. Thucyd.
13. About, i. e. to the number of about fifty,
Περι πεντηκοντα. Isocr.
14. About (as down growing about) the mouth and temples,
Περι σωμα, ο κροταφος τε. Theocr.
15. About (as to tie any thing round about) the top,
Περι ριον. Hom.
16. (To keep guard) about or amongst the sheep,
Περι μελλον. Hom.
17. They were busied about their suppers,
Περι δεσπον πονεοντα. Hom.
18. (They placed the victim) at the altar,
Περι βωμος. Hom.
19. They walked round about the trench,
Περι βοθρος εφοιτων. Hom.

Προ with a Genitive Case.

1. For these reasons,
Προ πει. Soph.
 2. For (i. e. instead of) your son,
Προ παυς. Eurip.
 3. Before (as any thing placed in sight of) the eyes,
Προ οφθαλμος. Lucian.
 4. For (i. e. in defence of) the Greeks,
Προ Αχαιος. Hom.
 5. Previously to the war,
Προ ο πολεμος. Isocr.
 6. Standing before the gates,
Προ πυλη. Hom.
 7. That which is present,
Το παρ παυς. Pind.
 8. (A little) before morning,
Προ η εως. Thucyd.
 9. (They would have used this) rather than that,
Προ ετος. Thucyd.
 10. They had proceeded on their way,
Εγενοντο παρ οδου. Hom.
 11. (I should prefer this man) before all riches,
Προ παν χρημα (προσημασμενην.) Xen.
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Προς with a Genitive Case.

1. (I beseech you) in the name of the gods,
Προς θεος. Soph.

2. With

2. With justice, or propriety,
Προς δικη. Soph.
3. It belongs to, or it is the part of the base,
Προς κακοι. Soph.
4. From (as given from, or by) a man,
Προς ατηρ. Soph.
5. On my mother's side,
Προς μητηρ. Lucian.
6. From (as to gain any thing from) you,
Προς συ. Soph.
7. By (as devour'd or torn by) birds,
Προς οιωνος. Soph.
8. To make for, or to be in favour of, the
enemies,
Προς οι πολεμιοι. Thucyd.
9. (Seeking honour for Menelaus) from the
Trojans,
Προς Τρωες. Hom.
10. (I swear) in the presence both of the blessed
gods and mortal men,
Προς τε θεων μαχαρ, προς τε θνητων αν-
θρωπος. Hom.
11. (I hear things spoken) by or from the
Trojans,
Προς Τρωες. Hom.
12. (Situating) towards or near the sea,
Προς αλς. Hom.
13. They are under the protection of Jupiter,
Προς Zeus εστιν. Hom.
14. Amongst men,
Προς ανθρωπος. Pind.

15. (To

15. (To drive away destruction) from his country,

Προς πατρα. Pind.

16. (You speak by no means) as becomes you,

Προς συ. Xen.

With a Dative Case.

1. At, or near, the gate,

Προς πυλη. Soph.

2. Besides, i. e. added to these calamities,

Προς συμφορα. Isocr.

3. Upon (as to sprinkle any thing upon) the ground,

Προς εδος. Hom.

4. At my head (so as to support it)

Προς κεφαλη. Theocr.

5. In, at, or amongst the army,

Προς στρατος. Soph.

With an Accusative Case.

1. Unto, or in the hearing of, many,

Προς πολλος. Soph.

2. Into anger,

Προς οργη. Soph.

3. For these purposes,

Προς ταυτο. Soph.

4. For pleasure, i. e. so as to give pleasure,

Προς ηδονη. Soph. and Demosth.

5. In anger, or angrily,

Προς οργη. Soph.

6. Unto,

6. Unto, or towards home,
Προς οἶκος. Soph.
7. Against me, i.e. in reproach to me,
Προς ἐγώ. Lucian.
8. For, i.e. in order to create fragrance,
Προς ευωδία. Ælian.
9. By force,
Προς βία. Soph.
10. Opportunely,
Προς καιρος. Soph.
11. To contend with or against them,
Προς ἐκείνους ἀγωνισαί. Isocr.
12. Upon, or about (as to write about the
subject of) a deposit,
Προς παρακαταθήκη. Isocr.
13. Towards the pursuit of virtue,
Προς ἀρετή. Isocr.
14. At (so as to be affected at) the heat,
Προς τὸ θερμότης. Lucian.
15. By (so as to be carried away by) the wind,
Προς ὃ ἀνέμος. Lucian.
16. By (as to judge of happiness by comparing
it with) money,
Προς ἀργύριον. Isocr.
17. With respect to the Barbarians,
Προς οἱ βαρβαροί. Isocr.
18. In answer to these things,
Προς ταῦτα. Herodot.
19. (To make an alliance) with the Barbarians,
Προς οἱ βαρβαροί. Isocr.
20. They used it to serve as a trophy,
Προς τὸ τροπαίον ἐχρησάιντο. Thucyd.

21. They

21. They coincided with their opinion; or were well disposed towards them,

Ἐτάσαν ἐκείνων πρὸς ἡ γνώμη. Thucyd.

22. (They change their opinions according as events happen,

πρὸς ἑυμφορὰ. Thucyd.

23. In the conference which he held with Crito,

Συνέσται τῇ πρὸς Κριτῶν. Ælian.

24. They were intent on sacrificing,

πρὸς ἡ τελερργία ἦσαν. Ælian.

25. The anemone is not to be compared with roses,

οὐ συμβέλητ' εἰν ἀνεμόνα πρὸς ῥόδαν.

Theocr.

26. (All things are serene) towards the prosecuting of; or, for the purpose of prosecuting the Voyage,

πρὸς πλοῦς. Theocr.

27. I go to Olympus,

Εἶμι πρὸς Ὀλύμπου. Hom.

28. Most experienced in the enterprizes of war,

Εμπειροτάτης τῶν πρὸς ὁ πόλεμος κινδύνων.

Isocr.

29. (To give sentence) agreeably to truth,

πρὸς ἀληθεία. Lucian.

Συν with a Dative Case.

1. With justice, or justly, (as to do all things justly)

Συν δίκη. Eurip.

D

2. Through

2. Through envy and clamour,
Συν φθονος και βοη. Soph.
 3. Together, or at the same time, with you,
Συν συ. Soph.
 4. In a pleasant manner,
Συν ηδονη. Ælian.
 5. Epeus formed it with or by (the help of)
Minerva,
Επειος εποησεν συν Αθηνη. Hom.
 6. The gods will be on our side,
Θεοι συν εγω εσονται.
-

ὑπερ with a Genitive Case.

1. On the earth,
ὑπερ γη. Lucian.
2. For, i.e. in defence of their country and
children,
ὑπερ πατρις και παις. Lucian.
3. Above (as standing above) the houses,
ὑπερ μελαθρον. Soph.
4. For the sake of glory,
ὑπερ η δόξα. Isocr.
5. For, i.e. for the interest of the Barbarians,
ὑπερ οι βαρβαροι. Isocr.
6. For me, i.e. in my place or stead,
ὑπερ εγω. Lucian.
7. About (as to dispute about) some few days,
ὑπερ ολιγη ημερα. Ælian.

8. (To choose death) in exchange for pains,
Ἰπὲρ θνήσκει. Ælian.
9. For, i. e. in order to continue slavery,
Ἰπὲρ δαλεια. Isocr.
10. For (i. e. to negotiate as an ambassador for)
his country,
Ἰπὲρ πατρίδος. Ælian.
11. (To offer sacrifice) for, or in the name of
the Greeks,
Ῥεῖλαι ὑπὲρ Δαναοί. Hom.
12. (Beseech him by the love which he has)
for his father and mother,
Ἰπὲρ πατὴρ καὶ μητὴρ λίσσεται. Hom.
13. Above (as to strike above) the ear,
Ἰπὲρ ὤτου. Hom.
14. Over (as a spear flying over) the back,
Ἰπὲρ νωτοῦ. Hom.
15. Over (i. e. having passed over to the farther
side of) the river,
Ἰπὲρ ποταμοῦ. Hom.
16. (The dream stood) at or above his head,
Ἰπὲρ κεφαλῆς. Hom.
17. The fire burning on or above his head (i. e.
the light reflected from his helmet)
Πῦρ ὑπὲρ κεφαλῆς δαιομενον. Hom.
18. About, concerning, or making mention of
Hiero,
Ἰπὲρ Ἱερώων. Pind.
19. As to what concerns this time, or for this
time,
Ἰπὲρ οὗ χρόνου ἔστιν. Plato.

With an Accusative Case.

1. Beyond expectation; i. e. more than expected,

ὑπὲρ ἐλπίς.

2. They thought our city more powerful than it really was,

(Ἐνομίσαν πόλιν μείζω) ὑπὲρ δυνάμεις.

Thucyd.

3. Contrary to my fate; or, before the time appointed by fate,

ὑπὲρ αἶσα. Hom.

4. Contrary to, or in transgression of, the treaties,

ὑπὲρ ὅρκιον. Hom.

5. (Men bring evils on themselves) beside what fate appoints,

ὑπὲρ μορος. Hom.

6. (The spear came) over the shoulder,

ὑπὲρ ὤμος. Hom.

7. By means of; or on account of; or occasioned by the offence,

ὑπὲρ ἀμπλακία. Pind.

ὑπὲρ with a Genitive Case.

1. Under (as situated under) the earth,

ὑπὲρ χθών. Hom.

2. By reason of its smoothness,

ὑπὲρ λειότης. Lucian.

3. Throuh a principle of hatred, or from motives of hatred,

ὑπὲρ μίσους. Lucian.

4. By

4. By (as occasioned by) thunder,
ὑπο βροντῇ. Hom.
5. By (as any thing possessed by) enemies,
ὑφ' οἱ ἐχθροί. Isocr.
6. (Killed) by his son or by his wife,
ὑφ' ὁ παῖς, ἢ ὑφ' ἡ γυνή. Lucian.
7. Deliver from under the mist,
ῥυσσάμ ὑπ' ἡνερ. Hom.
8. (Sustaining toil) under or by labours,
ὑπο αἰθλον. Hom.
9. (To strike) under the cheek and ear,
ὑπο γναθμος καὶ ὄας. Hom.
10. Under, as to resound under, one's feet,
ὑπο πᾶς. Hom.

With a Dative Case.

1. Under, i.e. subject to, the Lacedæmonians,
ὑπο Λακεδαιμόνιοι. Isocr.
2. Under, i. e. under the sanction of a law,
ὑπο νομος. Lucian.
3. Under (as to fall under) the axle-trees,
ὑπ' ἀξων. Hom.
4. Under (as to be subdued under) the hands,
ὑπο χεῖρ. Hom.
5. Under (as to be buried under) the sand,
ὑφ' ἡ ψαμμος. Lucian.
6. Under (as to be educated by, or under) the
Art Statuary,
ὑφ' ἡ Ἑρμογλυφικῇ (τεχνῇ). Lucian.

7. We instruct by means of Comedies and Tragedies,

Παιδευομεν ὑπο κωμωδια καὶ τραγωδια.
Lucian.

8. Under (as soldiers under) arms,

ὑφ' ὅπλον. Thucyd.

9. Under (as a footstool under) the feet,

ὑπο πους. Hom.

10. Under (as living at the foot of or vicinity of) Tmolus,

ὑπο τμωλος. Hom.

11. Under (as to be concealed under the circumference of) his shield,

ὑπ' ασπίς. Hom.

12. Under (as to shed tears under) the eyebrows,

ὑπ' ὀφρυς. Hom.

13. Under (as to be brought up under or by the care of) a mother,

ὑπο μητρε. Hom.

With an Accusative Case.

1. Under, i.e. in subjection to their hand,

ὑπο χειρ. Soph.

2. Under (as to sink under) the sea,

ὑπο ποντος. Hom.

3. In the time of peace,

ὑφ' ἡ εἰρηνη. Ifoer.

4. During the continuance of my anger,

ὑπο μηνιδμος. Hom.

5. Under

5. Under (as to be situated under, or below)
Attica,

ὑφ' ἧς Ἀττικῆς. Isocr.

6. Under (as to strike under) the breast,

ὑπο τὸ στήθεον. Lucian.

7. At night ; or, at the beginning of night,

ὑπο νυκτός. Thucyd.

8. Under (as to come under, or close to) the
city,

ὑπο πόλιν. Hom.

9. Under (as to drive cattle under or into) a
cave,

ὑπο σπηλιάν. Hom.

10. About the very same time,

ὑφ' οἱ αὐτοὶ χρόνοι. Thucyd.

Adverbs

Adverbs exemplified.

Ἄλῃς with a Genitive Case.

1. Enough of these things,
Ἄλῃς ἔπης. Xen.
 2. Enough meat,
Ἄλῃς βόρῃ. Herodot.
 3. Enough conversation,
Ἄλῃς ὁ λόγος. Polyæn.
-

Ἄμα with a Dative Case.

1. Together with the day, i. e. at day-break,
Ἄμα ἡ ἡμέρα. Xen.
 2. Together with an incursion,
Ἄμα ἡ ἐπιδρομή. Thucyd.
 3. Together with its water,
Ἄμα τὸ ὕδωρ. Herodot.
-

Ἄνευ with a Genitive Case.

1. Without arms, i. e. not having arms,
Ἄνευ ὀπλά. Xen.
2. Without

2. Without lamentation, i. e. unlamented,
Ανευ οἰμῶγη. Thucyd.
 3. Without war,
Ανευ πολέμου. Thucyd.
 4. Without parents,
Ανευ τοκευς. Soph.
 5. Without your counsels, i. e. without your
having given counsels,
Ανευ το σὺν βεβλευμα. Herodot.
-

Απανευθε with a Genitive Case.

1. Apart, or at a distance from the fight,
Απανευθε μαχη. Hom.
 2. Apart from the gods,
Απανευθε θεῶ. Hom.
-

Ατερ with a Genitive Case.

1. Without having received gifts,
Ατερ δωρον. Hom.
 2. Without burial, i. e. unburied,
Ατερ ταφη. Soph.
 3. Without shame,
Ατερ αἰσχυνη. Soph.
-

Διχα with a Genitive Case.

1. Separately from the body,
Σωμα διχα. Xen.

2. Without

2. Without them,
Διχα κεινος. Soph.
 3. Without your opinion,
Διχα γνωμη. Soph.
-

Eγγυς with a Genitive Case.

1. Near the sea,
Εγγυς αλς. Hom.
 2. Near his companions,
Εγγυς ιταμας. Hom.
 3. Near to, i. e. affected by calamities,
Εγγυς η συμφορα. Isocr.
-

Εκτος with a Genitive Case.

1. Out of, or not affected by, misfortunes,
Εκτος πημα. Soph.
 2. Beyond our expectations,
Εκτος δοκημα. Eurip.
 3. At the outside of the mansion,
Δωμα εκτος. Hom.
 4. From out of—(as to come from out of)
a tent,
Σκηνη εκτος. Eurip.
-

Ενεκα with a Genitive Case.

1. On your daughter's account,
Θυγατηρ ενεκα. Eurip.
2. For

2. For the sake of life,
Ψυχῇ ἐνεκα. Isocr.
 3. For Cyrus's sake,
Κυρος ἐνεκα. Xen.
 4. For the purpose, or sake of guarding,
φυλακῇ ἐνεκα. Xen.
-

Εντος with a Genitive Case.

1. Into the house,
Μελαθρα εντος. Eurip.
 2. Within the space of three years,
Εντος τρια ετη. Isocr.
 3. Within the Isthmus,
Εντος Ισθμος. Thucyd.
-

Εξω with a Genitive Case.

1. Out of reach of blame,
Εξω αιτια. Soph.
2. Beyond belief; or incredible,
Εξω πισις. Lucian.
3. Out of, (as to take from out of) a chariot,
οχηματα εξω. Eurip.
4. Out of, (as to go out of) the house,
Εξω οικoi. Eurip.

Εσω with a Genitive Case.

1. Into the house,
Δωματα εσω. Eurip.
 2. In heaven,
Ουρανος εσω. Eurip.
-

Κρυφα with a Genitive Case.

1. Without the knowledge of the confederates,
Κρυφα ὁ Συμμαχος. Thucyd.
 2. Without the knowledge of the Athenians,
Κρυφα ὁ Αθηναιος. Thucyd.
-

Λαθρα with a Genitive Case.

1. Without her husband's knowledge,
Λαθρα ὁ ανηρ. Xen.
 2. Without the knowledge of each other,
Λαθρα ἑκατερος. Xen.
-

Μεχρι with a Genitive Case.

1. As far as the sea,
Μεχρι θαλασσα. Xen.
2. To

2. To this time,

Μεχρι οδε. Xen.

3. Unto, i. e. to the very point of death,

Μεχρι απαγορευσις. Lucian.

Πελας with a Genitive Case.

1. Near the house,

Δομοι πελας. Eurip.

2. Near the shore,

Ακτη πελας. Eurip.

Περα with a Genitive Case.

1. Contrary to justice; i. e. in transgression of it,

Περα δικη. Soph.

2. Contrary to the laws,

Περα ο νομος. Soph.

Πλην with a Genitive Case.

1. Except the soul,

Πλην ψυχης. Xen.

2. Except you,

Πλην ου. Soph.

3. Except Achilles,

Πλην Αχιλλευς. Soph.

Παι,

Ποι, πη, πς, ὅπως, or ὅποι *with a Genitive Case.*

1. In what land?

Ὅποι γη; Soph.

2. In what a situation of mind?

Ὅποι γνώμη; Soph.

3. To what words?

Ποι λόγος; Soph.

4. In what a state of mind?

Πς φρενες; Soph.

Πόρρω *with a Genitive Case.*

1. Far from the truth of facts,

Πόρρω πρᾶγμα. Isocr.

2. Far removed from, or from being concerned with political affairs,

Πόρρω τα πολιτικά πράγματα. Isocr.

Προθι, Προσθεν, or Εμπροσθεν, *with a Genitive Case.*

1. Before (as to place any thing in sight of, and close to) Achilles,

Προσθεν Αχιλλεύς. Hom.

2. Before (as to hold a shield before) the breast,

Προσθε σπρνον. Hom.

3. Before

3. Before (as to fight before, or in defence of) parents,

Προσθε τοκευς. Hom.

4. To be beforehand so as to direct events,

Εμπροσθεν ειναι το πρᾶγμα. Demost.

Σχεδον with a Genitive Case.

1. He came very near him,

Σχεδον αυτος. Hom.

2. Near Achaia,

Σχεδον Αχαις. Hom.

Χωρις with a Genitive Case.

1. Without my assistance,

Εγω χωρις. Eurip.

2. Apart from your daughter,

Παρθενος χωρις. Eurip.

3. Without labour,

Πονος χωρις. Soph.

Examples of Verbs, in the Active, Passive, and Middle Voices.

Active Voice.

Indicative Mood.

Present Tense.

1. I wonder, θαυμάζω. Xen.
2. Thou dost transact, πράττω. Xen.
3. He doth hear, ἀκκω. Demosth.
4. We send, πέμπω. Xen.
5. Ye think, νομίζω. Xen.
6. They teach, διδάσκω. Xen.

Imperfect.

1. I was weeping, or did weep, δακρυω.
Lucian.
2. Thou wast teaching, διδάσκω. Xen.
3. He did say, λέγω. Xen.
4. We plunder'd, ἀρπαζω. Thucyd.
5. Ye persuaded, πειθω. Xen.
6. They did rejoice, χαίρω. Xen.

1st Future.

1. I shall omit, ὀψάλλω. Demosth.
2. Thou wilt shew, δηλώω. Demosth.

3. He

3. He shall place, *ταττω*. Xen.
4. We will lead, *αγω*. Xen.
5. Ye shall attempt, *επιχειρω*. Xen.
6. They will bid, *κελευω*. Xen.

Præter-perfect.

1. I have taken care, *φροντισω*. Xen.
2. Thou hast done, *ποιω*. Xen.
3. Thou hast protected, and dost still protect, *αμφοβαινω*. Hom.
4. We have admired, and do still admire, *θαυμαζω*. Xen.
5. Ye have, and do overcome, *κρατει*. Plato.
6. They have sworn falsely, *επιιορκω*. Xen.

The third, fourth, and fifth examples here given, exactly express the force of the Præter-perfect Tense, which connects the past with the present. This tense is particularly used by Orators.

Præter-pluperfect.

1. I had deceived, *εξαπαταω*. Xen.
2. He had struck, *βαλλω*. Hom.
3. I had benefited, *ωφελεω*. Plato.
4. They died, *θνησκω*. Thucyd.
5. They had composed, *ποιω*. Plato.
6. He had written, *γραφω*. Epict.
7. They had learnt, *μανθανω*. Xen.

1st Aorist.

1. I feared, *δωδω*. Plato.
2. You wrote, *γραφω*. Xen.

E

3. He

3. He nodded, *νεύω*. Plato.
4. We persuaded, *πειθω*. Xen.
5. Ye heard, *ακωω*. Xen.
6. They taught, *διδασκω*. Xen.

The examples here given, do all express the force of this Aorist, which speaks of an action that is past, but does not determine the time when it was done, whether a long, or short time since.

This tense is much used by Historians.

The difference between the Præter-perfect and this Aorist, in strictness of speech is that, which we understand when we say, "I have written" *ἔγραφα*—"and I wrote" *ἔγραψα*.

2d Aorist.

1. I fled, *φύγω*. Polyæn.
2. Thou diedst, *ἀπθίμακω*. Herodot.
3. He hath received, *λαμβάνω*. Plato.
4. We have left, *καταλείπω*. Xen.
5. Ye have learned, *μαρτάνω*. Xen.
6. They made an incursion, *εἰσβάλλω*. Thucyd.

Passive Voice.

Indicative Mood.

Present Tense.

1. I am sent away, *ἀπέμπω*. Herodot.
2. You are named, *ονομαζω*. Lucian.
3. He

3. He is rejoiced, *ευφραίνω*. Eurip.
4. We are governed, *αρχω*. Xen.
5. Ye are nourished, *τρέφω*. Xen.
6. They are reckoned, *νομίζω*. Xen.

Imperfect.

1. It was remembered and mentioned, *μνημονεύω*. Thucyd.
2. They were destroyed, *διαφθείρω*. Thuc.
3. He was admired, *θαυμάζω*. Polyæn.
4. They were killed, *κτείνω*. Polyæn.
5. He was thrown down a precipice, *κατακρημνίζω*. Polyæn.
6. They were taken alive, *ζωγρεύω*. Polyæn.
7. It was prolonged, *μηκύνω*. Thucyd.
8. They were pressed, *πνίγω*. Thucyd.

Præter-perfect.

1. It has been decreed, *κύρω*. Lucian.
2. They have been chosen, *αίρω*. Xen.
3. It has been done, *πράττω*. Isocr.
4. It has been consulted, *βουλευώ*. Herodot.
5. It hath been bruised, *τριβώ*. Plato.
6. You have been cast out, *απορίπτω*. Xen.

Præter-pluperfect.

1. I had been educated, *τρέφω*. Plato.
2. I had been prepared, *παρασκευάζω*. Plato.
3. He had been veiled, *εγκαλυπτω*. Plato.
4. It had been done, *πράττω*. Demosth.
5. It had been whispered about, *διαφρυσίλει*. Xen.

6. It was written, γραφω. Xen.
 7. It was fortified with a wall, τειχιζω.
 Thucyd.

1st Aorist.

1. I was blinded, τυφλω. Plato.
 2. It was said, λεγω. Plato.
 3. They were persuaded, πειθω. Polyæn.
 4. They were fortified, τειχιζω. Polyæn.
 5. He was ashamed, αισχυω. Xen.
 6. It was acquired, αποριζω. Xen.
 7. He was sent, επιμνω. Eur.
 8. He was found, ευρισκω. Eur.

2d Aorist.

1. They were struck with fear, εκπληγω.
 Polyæn.
 2. He was buried, θαντω. Ælian.
 3. They were dismissed, απαλλαττω. Isocr.
 4. We talked, συλλεγω. Plato.
 5. They appeared, φαινω. Plato.
 6. He was glad, χαίρω. Hom.

1st Future.

1. I shall be punished, κολαζω. Lucian.
 2. Thou shalt be compelled, αναγκαζω.
 Lucian.
 3. He shall be left, ληπω. Soph.
 4. We shall be thought, νομιζω. Lucian.
 5. Ye will be animated, επιμαννυμι. Luc.
 6. They will be benefited, ωφελισω. Xen.
 7. It will be put an end to, παυω. Thuc.

2d Future.

2d Future.

1. We shall be delivered from, ἀπαλλάτσω.

Xen.

2. You will be hurt, βλαπτω. Hocr.

3. They will appear, φαίνω. Hocr.

Paulo Post Futurum.

1: It shall be called, or shall be, καλεω:

Soph.

2. He shall soon be buried, θάπτω. Soph:

3. I shall soon be left, λείπω. Apollon.

4. He will be wounded, βάλλω. Eur:

5. It shall instantly be done, παρῶ. Soph:

6. I shall be bound, δεώ. Xen.

*Middle Voice.**Indicative Mood.**1st Future.*

1. They will flee, φεύγω. Hom:

2. I will begin, αρχω. Xen:

3. He will hasten, σπευδω. Hom.

4. They will turn themselves, τρεπω. Xen:

5. He will prepare himself, παρασκευάζω.

Xen.

6. I shall try, παραζω. Xen:

7. You shall teach, διδάσκω. Lucian.

8. We shall hurt ourselves, βλαπτω. Thuc.

9. They will be hindered, κωλυω. Thuc:

The fourth, and fifth, and eighth examples here given, express the first and genuine signification of the Middle Verb.

The Middle Verb in the Future Tense, as in the ninth example, is often used in a Passive Signification. See Kuster de Vero Usu Verborum Mediorum, p. 66.

Præter-perfect.

1. I have suffered, παθω. Lucian:
2. I have feared, and do fear, δεδω. Demosth.
3. Thou art undone, διαφθηνω. Hom.
4. It hath been, γινωμαι. Platq.
5. I have seen, διδω. Soph.
6. I trust, πιστω. Soph.
7. Thou hast escaped, φυνω. Eur:
8. He hath sent, πέμπω. Demosth:

Præter-pluperfect.

1. He left, λειπω. Xen.
2. He had heard, ακυω. Xen:

n. This verb must be made with the Attic repetition of the two first letters in the præterite middle, and the augment of the first repeated *a* in the præter-pluperfect.

3. He had sent, πέμπεω. Xen.
4. They fared, πρᾶττω. Thucyd.

1st Aorist.

1st Aorist.

1. You have taught, διδάσκω. Lucian.
2. You have considered, σινητομαι. Xen.
3. He crowned himself, ἀνασινω. Polyæn.
4. He ceased, παύω. Isocr.
5. I have exacted, πράττω. Plato.
6. I have fined myself, τιμᾶω. Plato.
7. He subdued, καταστρίφω. Herod.

2d Aorist.

1. You turned yourself back, ἀποστρίπω. Plato.
2. We had heard, συνθανομαι. Plato.
3. He postponed, αναβαλλω. Polyæn.
4. He applied himself, επιτιθημι. Ælian.
5. He is dead, ἀπελλυμι. Bion.

Rules of the Greek Syntax

Exemplified.

I. A verb Personal agrees with its Nominative Case in Number and Person.

Singular.

1. Zeuxis painted; Nicostratus was struck with wonder; Æschylus was called in question,

Ζεύς ἐγραψα. Νικοςτρατος ἐξεπλητομένην
 Αἰαχὺλος ἐκρίνομένη. Ælian.

2. Deliberate slowly, but execute quickly,

Βαλυσμαί μιν βραδέως, ἐπιτίλω δὲ ταχέως.

Isocr.

3. Though you may have concealed any thing
 for the present, afterwards you will be
 discovered,

Ἄν παραντικὰ κρύψω, ὕστερον ὀφθίσομαι.

Isocr.

4. Strength with prudence hath profited, but
 without it, hath injured,

Ῥῆμ' ἔμετα μὲν φρονήσις ὠφελῆσαι, ἀνευ δὲ
 ἐβλάψα. Isocr.

5. Either time hath consumed, or disease
 made to wither,

ἢ χρόνος ἀναλώσει, ἢ νόσος ἐμαράνῃ.

Isocr.

Dual.

6. We therefore are now going hence,

Ἐγὼ μὲν νῦν ἵσμεσθα. Soph.

7. His eyes shine,

Ὀφθαλμοὶ λαμπρῶν. Hom.

8. Two belts were extended,

Δύω τελαμῶν τέταμαι. Hom.

9. The son of Tydeus, and Ulysses pursue,

Τυδείδης, ἠδὲ Ὀδυσσεύς διώκω. Hom.

10. The two Ajaxes were willing,

Ἡθελον Αἴας δύο. Hom.

The letter S placed over the last syllable of this and some
 other verbs, shews that they must be put in the subjunctive
 mood.

11. Brothers being friends, even though widely distant from each other, act together,

Ἀδελφός φίλος ὢν καὶ πολὺ διεσπασμένοι
ἀμα. Xen.

Plural.

12. Fountains flow through,

Διαρρέω κρήνη. Ælian.

13. Birds sing,

Καταδω ὄρνις. Ælian.

14. The rocks returned the sound,

Ἀντηχῶσι πέτρα. Polyæn.

15. The soldiers fought bravely,

Ὁ στρατιώτης γενναίως ἡγωνισμένη. Polyæn.

16. The spies were delivered up; Athens was fortified,

Ἀπεδοθὴν ὁ κατασκοπος, ἐτειχίσθη Ἀθῆναι.
Ælian.

II. Nouns plural, of the neuter Gender, are often found with verbs singular.

1. There are groves,

Ἄλσος ἐμὶ. Ælian.

2. Streams flow in,

Ἐπιρρέω ναμα. Ælian.

3. The courts are silent,

Σιγᾶω μελαθρον. Eurip.

* It was usual with *Pindar* to put a Nominative Case, of the Masculine Gender and Plural Number, with a Verb in the Singular. There are some few examples of this mode to be found also in other authors; but they are always *Sylleptical* Expressions, and imply an universality.

4. There

4. There are leaves and flowers,
 πολλοὶ καὶ ἀνθὸς γίγνομαι. Hom.
5. The darts fall out,
 τὸ βέλος ἐκπίπτω. Ælian.
6. His children were brought,
 ἤνεχθην τὸ παιδίον. Plato.
7. The stars are moved,
 κινεομαι τὸ ἀστρον. Aristot.

III. All nouns Dual, as they imply more than One, may have verbs or adjectives plural joined to them: but nouns Plural can then only have verbs or adjectives Dual, when only Two things or persons are implied.*

Dual Nominative, Plural Verb.

1. Left being taken, ye should become a prey,
 μήπως αλων κυρμα γινωμαι. Hom.
2. I and Sthenelus will fight,
 Ἐγὼ Σθενελος τε μαχησάμεαι. Hom.
3. We sat thus answering each other,
 Ἐγὼ ὡς ἀμειβομενος ἡμην. Hom.
4. Having hid (our bodies) we shall be concealed,
 κρυψας λησω. Eurip.

Plural Nominative, Dual Verb.

5. Rivers bring together,
 ποταμος συμβαλλω. Hom.
6. Ye who punish,
 ος πνυμεαι. Hom.

* See Dawes's *Miscellanea Critica*, p. 52. Edit. Burges.

7. As winds excite,
 ὡς ἀνέμος ὀρῖται. Hom.
8. My horses are weary,
 Καμὸν ἵππους. Hom.
9. Having made even (their chariots) they
 drove on,
 Εἰσώσαντες ἡλαυνον. Soph.
10. Ye were born,
 Ἐγὼ πεφύκα. Soph.

IV. When the *sense* is to be supplied by the particle *That*, and *ὅτι* is omitted in the Greek, the Substantive is put in the Accusative Case, and the Verb in the Infinitive Mood.

1. I am not yet willing that he should die,
 Ἐξάνον αὐτὸς ὅτι πῶς θείλω. Soph.
2. It is said that these waters contribute to
 health,
 Λέγεται τὰ ὕδαρ εἰς ὑγίαια συμβαλλομαι.
 Ælian.
3. It is said that Cyrus went away with tears,
 Κύρος σὺν δακρυῇ λείπεται ἀπὸ χωρῆς. Xen.
4. They say that it is not probable, that one
 who is really the father should die by
 means of his own son,
 Οὐ φημι εἰκὸς εἶναι ὃ γὰρ ἀληθεὶς πατήρ ὑπὸ
 τοῖς ἑαυτοῦ παῖδός ἀποθνήσκει. Herod.
5. Why do they say that mortal men are wise?
 Τί βραχὺς φρονεῖν λέγω; Eurip.
6. They thought that we should have pe-
 rished,
 Ἐνομίζον ἑγὼ ἀπώλομην. Xen.

V. An

V. An Adjective agrees with its Substantive
in Case, Gender, and Number.

1. The greatest safety,
Σωτηρία μεγιστος. Eurip.
2. Evil communications,
Ὀμιλία κακος. Menand.
3. Diminutive works,
Μικρος εργον. Ælian.
4. The greatest prizes,
Αθλον μεγιστος. Isocr.
5. Many nations,
Εθνος πολυς. Isocr.
6. Martial songs,
Αρσιος ασμα. Ælian.
7. Every gift given, even though it is small,
is very great, if you give it with bene-
volence,
*Ἄπας διδομενος δωρον, εἰ καὶ μικρος ὦ,
μεγιστος ἡμῖς, εἰ μετ' εὐνοια διδω.* Philemon.
8. Exceedingly high mountains,
Ὀρος ὑπερῷον. Ælian.
9. The Thebans being persuaded put them
to flight,
Θηβαιος πεισθεὶς εἰσέλαμην. Polyæn.
10. Good men profit, but bad men hurt,
Ὁ αγαθος ωφελεται, ὁ δὲ κακος βλαπτω.
Plato.
11. Men are more angry at being hurt by in-
justice, than compelled by force,
*Αδικομενος ὁ ἀνδραπος μαλλον οργιζομαι, ἢ
βιαζομενος.* Thucyd.

VI. An Adjective is often put in the Neuter Gender, and agrees with *χρημα* understood.

1. Anger is not a suitable thing in misfortunes,
Θυμος δ' εν κακος & ζυμφορος. Soph.
2. Nothing succeeds well without labour,
Πονος τοι χωρις εδεις ευτυχια. Soph.
3. How sweet a thing is solitude!
Ὅς ἡδὺς κρημια. Menand.
4. To what other person is a brother an ornament?
Τις αλλος αδελφος καλος; Xen.
5. Man is something so hard to be pleased, and querulous and morose,
Οὕτω δυσαιρετος τις εμι ὁ ανθρωπος, και φιλαίτιος, και δυσκολος. Max. Tyrius.
6. Truth is always a right thing,
Ορθος ἡ αληθεια. Soph.
7. Insensibility to shame is a bad thing,
Αναιχυντια φαιλος. Aristot.
8. To men their country is a most dear thing,
Ἡ πατρις φιλτατος βροτοι. Eurip.
9. Calumny is a most heinous thing,
Διαβολη εμι δεινοτατος. Herodot.
10. That thing which a pilot is in a ship, a charioteer in a chariot, a leader of the band in a chorus, law in a city, a general in an army, the same thing is *God* in the world,
Ὅσπερ εν νηυς κυβερνητης, εν αρμα δε ηνιοχος, εν χορος δε χορυφαιος, εν πολις δε νομος, εν στρατοπεδον δε ηγεμων, ετος θεος εν Κοσμος.
Aristot.

11. All the poets with one voice sing, that both temperance is a good thing, and justice, but a thing difficult, and requiring labour,

Πας ὁ ποιητὴς εἰς εἰς ἑομα ὑμνεῖ, ὡς καλὸς
μὲν ἡ σωφροσύνη τε καὶ δικαιοσύνη, χαλεπὸς
μὲνται, καὶ ἐπιπνεός. Plato.

12. There is then a certain saying ancient, and delivered down from their fathers to all men, that all things are from God, and by God are kept together for us,

Ἀρχαίος μὲν ἐν τῇ λόγος, καὶ πατὴριος ἐμὶ
πᾶς ἀνθρώπος, ὡς ἐκ θεοῦ τὸ πᾶν, καὶ διὰ
θεοῦ (gen. c.) ἑνὶ συντηρίας (sing.
numb.) Aristot.

VII. An Adjective is often put in a different Gender from the Substantive placed in the same sentence with it, because it agrees with some other substantive understood, which we are to conceive by the Context. This is called Syllepsis.

Subst. Neuter — Adject. Feminine.

1. O invincible daughter of Jupiter (i. e. Minerva)

Διὸς τέκος ἀτρυγάνος. Hom.

Subst. Neuter — Adject. Masculine.

2. O sons with suppliant boughs adorned,

Ω τέκνον ἱκεταῖα κλαδούσιν ἐξεσμένον.
Soph.

HA 11

3. O

3. O my son, unhappy above all men,
 Ω τέκνον, πῶς πᾶς καμμορός φως. Hom.

Subst. Feminine — Article, and Adj. Masculine.

4. O soul, who hast not been gratified,
 Ω ψυχα, ὅς μὲν ἠόδην. Soph.
 5. Alas, O good and faithful soul, thou art
 gone then, leaving us,
 φευ ὦ ἀγαθὴ καὶ πιστὴ ψυχῇ, σὺ γὰρ ἀπὸ
 λείπον. Xen.

VIII. Plural Adjectives often change their substantives into a genitive case, with or without an article prefixed to it, and that elegantly.

1. The ancient poets,
 Ὁ πάλαιος ὁ ποιητής. Thucyd.
 2. Ancient deeds,
 Ὁ πάλαιος πόντος. Isocr.
 3. To mean cities,
 Ὁ πενίης ἡ πόλις. Isocr.
 4. On the common temples,
 Ἐν ὁ κοινὸς τῶν ἱερῶν. Isocr.
 5. Foolish men,
 Ὁ ματαιὸς ὁ ἀνθρώπος. Lucian.
 6. To virtuous and good men,
 Ὁ ἀγαθὸς ὁ καλὸς καὶ ἀγαθός. Isocr.
 7. To the many men,
 Ὁ πολλὸς ἀνθρώπος. Plato.
 8. These senses,
 Ἡ αὐτὸς αἰσθησις. Plato.

* The articles prefixed to the adjectives, and the adjectives themselves, must be put in the same number and gender as the substantives which will be rendered by the genitive case.

9. In

9. In young men,
 Εν νεὸς ἀνδρώπῳ. Eurip.
 10. Modest young men,
 Ὁ νεὸς τῆς αἰδημονίας. Aristot.
 11. Beautiful animals,
 Ὁ καλὸς τὸ ζῶον. Isocr.

IX. The relative agrees with its Antecedent, in Gender, Number, and Person : but not always in Case ; because sometimes it is put for the Nominative Case to the subsequent Verb ; and sometimes it is governed of that Verb, or of some other word in the sentence in which it is placed.

1. The cities in which ye were born and educated,

Πόλεων, ἐν ὅς ἐγενόμην καὶ ἐτράφη. Xen.

2. Men who will know,

Ἄνδρας, ὅς εἰσῶμαι. Xen.

3. The river which bounded,

Ποταμόν, ὃς ὠρίζον. Xen.

4. Jove, who is very anxious for you, and pities you,

Δίος, ὃς μέγα κηδομαι, ἢ δ' ἐλεαίρει. Hom.

5. A man, to whom so many things are a concern,

Ἄνδρα, ὃς πᾶσιν μεμνηται. Hom.

6. Nestor, who harangued, and spake to them,

Νέστωρ, ὃς ἀγορήσαμην καὶ μετέειπα. Hom.

7. There was one Xenophon, who followed,

Ἦν τις Ξενοφῶν, ὃς ἀμυκλαίδειον. Xen.

8. Liberty,

8. Liberty, which above all things leads to happiness,

Ελευθερίας, ὅτι μάλιστα πρὸς εὐδαιμονία
ἀγῶ. Xen.

X. The Relative is put by the Attics in the same case as the Antecedent: and that, by what is called Attraction.

1. The opinion which we have,

Δόξης ὃς ἔχω. Isocr.

2. Added to those things, which Xenophon says,

Πρὸς ταῦτις, ὃς λέγω Ξενοφῶν. Xen.

3. The sights which I have seen,

Θεαμάτων, ὃς προσείδον. Soph.

4. The evils, which you had, and bewailed,

ὅς εἶχον, καὶ κατεβέβηκον κακῶν. Soph.

5. The gifts, which they receive,

Δωρῶν, ὃς λαμβάνω. Plato.

6. In exchange for this, which thou hast given,

Ἀντὶ ταῦτ, ὃς σὺ δίδωρμαι. Xen.

7. The letter, which he hath sent,

Ἐπιστολῆς, ὃς ἐπέμψα. Demosth.

8. With the treasures, which my father left,

Σὺν ὃ θησαυρὸς, ὃς ὁ πατὴρ κατέλιπον. Xen.

XI. When two Substantives of a different signification come together, the latter is put in the genitive case.

1. A monument both of the greatness of the service, and of their friendship,

Ἱστορικὸν καὶ τὸ μέγεθος ἡ εὐεργεσία, καὶ ἡ
φιλία. Isocr.

F

2. Lord

2. Lord of all Asia,

Ἀπας ἡ Ἀσία κυριος. Isocr.

3. The race of birds; the herds of beasts,

φυλον ορνις· θηριον εθνος. Soph.

4. The preserver of the family of Agamemnon,

Σωτηρ δομοι Αγαμεμνων. Soph.

3. There is, as it seems, no remedy for anger, but the serious conversation of a man our friend,

Ουκ εμι οργη, ὡς εοικα, Φαρμακον,

Ἀλλ' ἡ λογος παυδατος ανθρωπος φιλος.

Menand.

6. The murder of your sons,

Σος τεκνον φονος. Eurip.

7. The form of a city, or the greatness of a river, or the beauty of a mountain,

Σχημα πολις, η ποταμος μεγαλη, η ορη
καλλος. Aristot.

8. The flowings of rivers, the swelling tides of the sea, the budding of trees, the ripeness of fruits,

Ποταμος εκρη, θαλασσα ανοιδησις, δενδρον
εκφυσεις, καρπος πιπυνσεις. Aristot.

9. The language of truth is simple,

Ἀπλως ο μυθος η αληθεια εφυν. Eurip.

10. The whole earth is the sepulchre of illustrious men,

Αγη επιφανης πας ηη πεφος. Thuc.

XII. The Genitive Case of a Substantive is often put alone, the former substantive being understood.

1. Phocion the son of Phocus,

Φαικιων ε Φωκος. Ælian.

2. The

2. The son of Sophroniseus,
Ὁ Σωφρονισκος. Ælian.
3. Olympias the mother of Alexander,
Ολυμπίας ἡ Ἀλεξάνδρου.
4. O unhappy woman, and daughter of an
unhappy father,
Ὡ δυσηνος, καὶ δυσηνος πατήρ. Soph.
5. My rich father's,
Ἀφνειος πατήρ. Hom.

XIII. The Genitive Case is often put Elliptically, *ἐνεκα* or *χαριν* being understood.

1. Angry on account of this fraud,
Ἡ ἀπάτη κοταῶν. Hom.
2. I commend you for your love of music,
Ἐπαινῶ ἡ φιλομουσίᾳ. Lucian.
3. Calling you happy because of the power
of your words,
Εὐδαιμονίζοντες σε ὁ λόγος ἡ δύναμις. Luc.
4. Angry on account of the murder (of Antigone),
Μηνιστὲς Φόνος. Soph.
5. I commend you for your prudence, but
hate you for your timidity,
Ζηλῶ σε ὁ νῆς, ἡ δὲ δειλία συγῶ. Soph.
6. Crying on account of some calamity,
Δακρυοντα συμφορά τις. Eurip.

XIV. The Genitive Case is also put Elliptically, some case of the word *τις* or *εἰς* with the preposition *εκ* or *ἐξ* being understood.

1. He ordered them to spread some of the
Median carpets under him,
Ὁ Μηδικὸς πῖλος ὑπέβαλλεν ἐκελευσα. Xen.

2. He married one of the daughters of Adrastus,

Ἀδραστος δὲ ἑγμία θυγάτηρ. Hom.

3. They put in some of the sacred money,

Ἐνέβαλον τι ἱερά χρεμάτα. Xen.

4. That I may drink some of the sacred blood,

Αἷμα ὀφρα πῖω. Hom.

5. One comes, bringing some of my sheep,

Τίς ἤκω, τι ποσέβατον φέρων. Xen.

6. They laid waste some of the land,

Ἡ γῆ ἐτέμον. Thucyd.

7. He himself wished to be one of those that remained,

Αὐτός ηθέλον ὁ μένων εἶναι. Thucyd.

XV. A Genitive Case is often put after an Adjective of the Neuter Gender: which Genitive Case is the latter of two substantives, the former substantive being understood.

1. They were come to that degree of insatiability,

Εἰς τὸτο ἀπλησία ἐλθον. Isocr.

2. He came to that degree of magnanimity,

Εκείνος εἰς τὸστο μεγαλοφροσύνη ηλθον. Isocr.

3. He came to that degree of insolence,

Εἰς τὸστον ηλθον ὑπερηφάνεια. Isocr.

4. I am come to that degree of ignorance,

Εγὼ εἰς τὸστον ἀμαθία ἤκω. Plato.

5. I never thought that he would have come to that degree of boldness,

Οὐκ ἂν πίτ' αὐτός εἰς τὸστον πλῆμῃ ἤγησάμην ἀφικομένη. Lyfias.

6. That

6. That which is the most perfect part of philosophy,

Το κρατιστον ἡ φιλοσοφία. Iiocr.

7. The rest of the day,

Το λοιπον ἡ ἡμέρα. Xen.

8. The most useful part of the day,

Ἡ ἡμέρα το χρησιμωτατον. Xen.

9. Being turned to the most useful counsel, or way of thinking,

Προς το κερδιστον τραπεις γνώμη. Soph.

10. At that hour, or time,

Κατ' εκείνος ἡ ὥρα. Polyæn.

11. They were advanced to great power,

Επι μεγας (acc.c.) εχωρησα δυναμεις. Thuc.

XVI. Two Substantives, relating to the same thing, are both put in the same case.

1. O king Agamemnon,

Αγαμεμνων αναξ. Eurip.

2. Hath one Calchas a prophet returned from Troy ?

Καλχας τις ηλθον μαντις εκ Τροια παλιν ;
Eurip.

3. Cyaxares the Son of Astyages,

Κυαξαρης ο παις ο Αστυαγης. Xen.

4. Anticlea the daughter of the magnanimous Autolycus,

Αυτολυκος θυγατηρ μεγαλητωρ Αντικλεια.
Hom.

XVII. Adjectives which signify desire, knowledge, memory, ignorance, fullness, privation, plenty, want, worth, condemnation, acquitting, difference ; govern a Genitive case.

1. Places of exercise full of men,
Γυμνασιον μεσος ανηρ. Xen.
2. It is probable that all things are full of
good hopes,
Εικος πας μεσος ελπις αγαθος εμι. Xen.
3. Works worthy of the highest value,
Εργον πλειστος αξιος. Xen.
4. Not blameable for imprudence,
Αναιτιος αφροσυνη. Xen.
5. Every speech is futile, which is destitute
of actions,
Απυς μηρ εμι λογος ματαιος, τραχης αμοι-
ρος γανομενος. Demosth.
6. Experienced in many wars,
Πολλος πολεμος εμπειρος. Thucyd.
7. They fled being ignorant of the passes,
Εφυγον απειρος ων η διοδος. Thucyd.
8. A life which tastes not of evils,
Κακος αγευστος αιων. Soph.
9. To be deserving of blame, and condemna-
tion,
Αξιος μεμψις εμι, ε κατηγορια. Demosth.
10. O Trojans insatiable in the dreadful fight,
Τρωες δεινος ακορητος αυτη. Hom.
11. We are by no means unskilled in fight,
Ουτοι μαχη αδαημων εμι. Hom.
12. Alas! our houses are destitute of friends,
but full of assassins,
Ιω γεγη φιλος ερημος, οι δ' απλλυντες πλεος.
Soph.
13. I say that those chiefly are worthy of
praise, who being nothing from the be-
ginning, nevertheless have advanced
them-

themselves to a high station, being thought worthy of command,

θημι επος μαλιστα επαινος αξιος εμι, οσος το μηδεν εξ αρχηων, ομως επι μεγα προεχωρησα, αξιος δοξας αρχη. Lucian.

14. You shall live without experiencing troublesome things,

Τα χαλεπα απαρⓈ διαβιωσονται. Xen.

XVIII. Nouns partitive, or such as are used partitively; Adjectives of the Comparative and Superlative degree so taken; Indefinites; Interrogatives, and certain Nouns of Number, have a genitive case after them.

1. Who of ye will tell?

Τις συ φρασεια αν; Soph.

2. The only one of mortals,

μονⓈ βροτⓈ. Soph.

3. The most beautiful of rivers,

καλλιστος ποταμος. Hom.

4. Each of those who were present said,

Εκαστος ο παρων ελεγον. Ælian.

5. The noblest of his exploits,

Τα καλλιστε το εργον. Isocr.

6. The first of the Athenians,

πρωτος Αθηναιος. Ælian.

7. Every one of men will declare,

Πας τις εξερῶ βροτος. Soph.

8. The chief of the immortal Gods,

Αθανατος τον αριστον. Theocr.

9. He is the most excellent of men,

ο ωσφερεστατος ανηρ. Theocr.

10. The

10. The younger of the men,
Οἱ νεώτεροι ἀνδρῶν. Isocr.
11. No one of mortals is a happy man,
Θνητὸς οὐδεὶς ἐμὶ εὐδαίμων ἀνὴρ. Eurip.
12. The greatest of evils,
Μεγίστος τὸ κακόν. Plato.
13. O most grievous of all fights,
Ὡ τὸ ἀπᾶν ἵσταμα ἀλγίστος. Soph.

XIX. Comparative Adjectives, which admit the word *Than* after them in English, take a Genitive Case.

1. An honourable death is more eligible than a base life,
Αἰρετώτερος ὁ καλὸς θάνατος ὁ αἰσχρὸς βίος.
Xen.
2. There is no greater evil than anarchy,
Ἀναρχία μείζον ἐκ ἐμὶ κακόν. Soph.
3. Poetry is a thing more philosophical and serious than History,
Φιλοσοφώτερος καὶ σπουδαιότερος ποιησις ἱστορία ἐμὶ. Aristot.
4. What is dearer to good men than venerable parents?
Τι φιλότερος κείνος τοκεὺς ἀγαθός; Pind.
5. From whose tongue also flowed a voice sweeter than honey,
Ὁ καὶ ἀπὸ γλῶσσαι μέλι γλυκίων ῥέον αὐδῆ.
Hom.
6. If these things are just, they are better than wise things,
Εἰ δίκαιος, τί σφᾶ κρείσσων τοῦτ᾽. Soph.
7. Nothing

7. Nothing is more odious than bad counsel,
ββλη εδεις εμει εχθρων κακος. Soph.
8. Nothing is more daring than unskilfulness,
Ουκ εμει ανοια εδεις πολμηροτερος. Menand.
9. The possession of virtue is more excellent
than wealth, and more useful than noble
birth,
Ἡ ἀρετὴ κτήσις πλῆτος κρεττων, χρησιμωτερος
δὲ ευγενεια εμει. Isocr.
10. Nothing is more useful than silence,
Ουθεις σωπη εμει χρησιμωτερος. Menand.
11. Death is more tolerable than tyranny,
Πεπαιτερος μοιρα ἢ τυραννις. Æschyl.
12. There is a time when silence may be
better than discourse; and there is a
time when discourse may be better than
silence,
— εμει δὲ οὐ σιγη λογος
Κρειστων γενοιμην αν, εμει δὲ οὐ σιγη λογος.
Eurip.

XX. The word that implies the measure of
excess, and has the sign *By* before it in English,
is put in the dative case, after Adjectives of the
Comparative and Superlative degrees.

1. If the one is inferior by little,
Ἦν ὁ ετερος ὡ ὑποδιεσερος ολιγος. Herodot.
2. If the one is more ignoble by much,
Ἦν πολλος ὡ ετερος αγεννεσερος. Herodot.
3. By far the best of men,
Ανθρωπος μακρος αριστος. Herodot.

4. A wall, not weaker than the other wall,
by much,

Τείχος ἔκ πολλος ἀσθενέστερος τοῦ ἑτέρου τείχους.

Herodot.

5. A royal cubit is greater than a common
cubit by three fingers,

Ὁ βασιλῆϊος πήχυς ὁ μετρίῳ ἐμὲ πηχὺς
μεζῶν τρεῖς δακτύλος. Herodot.

6. By so much is justice better than riches,

Τόσαυτος κρείττων δίκαιοσύνη χρημα. Isocr.

XXI. Adjectives signifying advantage, disadvantage, likeness, unlikeness, trust, obedience, clearness, decency, facility, affection, nearness, equality, or the contraries to any of these things; and Verbal Adjectives, govern a dative case,

1. It will be serviceable to us,

Εγὼ εὐοίμαι χρησιμὸς. Xen.

2. There is nothing either so serviceable or
becoming to men, as order,

Εἰμὶ ὅδεις ἕτως ὅδ' εὐχρηστὸς ὥτε καλὸς ἀν-
θρώπος, ὥς ἡ πόλις. Xen.

3. You are faithful to my wife, and to my
family,

Πιστὸς γὰρ ἀλοχὸς, οἱ τ' ἐμοὶ δομοὶ εἰμι,
Eurip.

4. Every tyrant is inimical to liberty, and an
adversary to laws,

Τυραννὸς ἀπᾶς ἐχθρὸς ἐλευθερίᾳ, καὶ νόμος
ἐναντίος. Demosth.

5. The

5. The people of the Greeks shouted, relying
on the augury,
ἰαχὸν λαὸς Ἀχαιοί, θάρσυνος οἰωνός. Hom.
6. A dreadful sword, like lightning,
δεινὸς αὐρ, εἰκελὸς ἀστέρων. Hom.
7. No one is equal to you,
Σὺ ὅδεῖς ἴσος. Ælian.
8. Gods, inimical to them, friendly to him-
self,
Θεὸς ἐχθρὸς αὐτοῖς, αὐτοῖς φίλος. Ælian.
9. One while like to a poor man, but ano-
ther while to a young man,
Ἄλλοτε μὲν πτωχὸς ἐναλιγκίον, ἄλλοτε δ' αὐτὴ
ἀνὴρ νέος. Hom.
10. A thing easy to the gods,
Ῥῆιδιος δὲ θεοῖς. Hom.
11. A word easy for you to understand,
Ῥῆιδιος τὴν ἐπὶ. Hom.
12. To the generous, every thing base is de-
testable,
Ὁ γενναῖος τὸ αἰσχρὸν ἐχθρὸς. Soph.
13. Who are friends to an unfortunate man?
φίλος γὰρ εἰμι ἀνὴρ δυστυχὴς τίς; Eurip.
14. A thing to be wished for by every liberal
man,
ἐλευθέρους ἀνὴρ εὐκτον.
15. All things are expugnable to care and la-
bour,
ἀλῶτος γίγνεται ἐπιμέλεια καὶ πόνος
ἅπας. — Menand.
16. All things are spoken, and all daringly
undertaken by him,
Εἰμι ἐκεῖνος πᾶς λεκτός, πᾶς δὲ
τολμητός. Soph.

XXII. A Dative Case, governed of *Σον* understood, is found after the Pronoun Adjective *Αυτος*, when it signifies "*The same.*"

1. The same garments with him,
Εσθημα εκεινος το αυτο. Soph.
2. The same pursuits with them,
Των αυτων εκεινος επιτηδευματων. Isocr.
3. In the same honours with you,
Εν η αυτος ου τιμη. Isocr.
4. The same actions with them,
Των αυτων εργων εκεινος. Isocr.
5. Unless any one hath been born from the same (ancestors) with him,
Πλην ει τις απο ο αυτος εκεινος γεγωνα. Isocr.
6. Being come to the very same supreme power with ye,
Παρελθασιν εις η δυνασεια η αυτη αυτη συ.
Demosth.
7. The same opinion with me,
Την αυτην γνωμην εγω. Isocr.
8. To suffer the same things with the most senseless of brute animals,
Ταυτα πασχειν τα αφρονεστα τα θηριον. Xen.
9. In one respect Sophocles must be an imitator the same with Homer (i. e. after Homer's manner) but in another, the same with Aristophanes,
Τη μεν ο αυτος αυ εστιν μιμητης Ομηρος Σοφοκλεις· τη δε Αριστοφανης. Aristot.

XXIII. Adjectives take after them an Accusative Case, which is governed of *κατά* understood.

1. In form the most beautiful, in disposition the most humane,

Εἶδος καλλίστος, Ψυχή Φιλανθρωποτάτος. Xen.

2. We provide, that our citizens may be brave in their minds, and strong in their bodies,

Προνοεῖν, ὅπως ὁ πολὺς ἀγαθὸς μὲν ἡ ψυχή, ἰσχυρὸς δὲ τὸ σῶμα γυγνομένην. Lucian.

3. He was like to Jove that delights in thunder, as to his eyes and head, but to Mars in his belt, and to Neptune in his breast,

Ὄμμα καὶ κεφαλὴ ἰκέλος Ζεὺς περικειραυνός, Ἀρὴς δὲ ζώνῃ, σέρων δὲ Ποσειδάων. Hom.

4. So many men in number,

Τόσους τὸ πλῆθος. Isocr.

5. Ulysses, equal to Jupiter in counsel,

Ὀδυσσεύς, Ζεὺς μῆτις ἀτάλαντος. Hom.

6. She is not inferior, neither in shape, nor stature, nor understanding, nor at all in works,

*Οὐ ἐμὶ χερσίων
Οὐ δέμας, οὐδὲ φύς, οὐτ' ἀρ' ὀφρέες, οὐτ' ἐργον. Hom.*

7. Endeavour to be in your body fond of labour, in your mind fond of wisdom,

Πειρασθῆναι τὸ μὲν σῶμα εἶναι φιλοπόνος, ἡ δὲ ψυχή φιλοσοφός. Isocr.

XXIV. Verbs, which signify Being; Verbs of Gesture; and Verbs Passive of Calling, take after them a Nominative Case.

1. Leave

1. Leave public concerns, not more rich,
but more honoured,

Εκ κοινος επιμελεια απαλλαττομαι, μη πλυσ-
σιος, αλλ' ενδοξος. Isocr.

2. Small changes have been oftentimes the
causes of great evils,

Πολλακις μικρος μεταστας μεγας κακον αιτια
γενονα. Isocr.

3. He went silent by the shore,

Βην δ' ακων παρα θιν. Hom.

4. He was a god amongst men,

Ην θεος εν ανθρωπος. Isocr.

5. Wealth is the minister of vice rather than
of virtue,

Πλutos κακια μαλλον η καλοκαγαθια υπηρε-
της εμι. Isocr.

6. If thou art fond of learning, thou wilt be
learned in many things,

Εαν ω φιλομαθης, εσομαι πολυμαθης. Isocr.

7. The image was called Truth,

Εκαλειομην αγαλμα Αληθεια. Aelian.

8. Goodness with prudence is the greatest
good,

Μεγιστος αγαθον εμι μετα νους χρηστοτης.
Menand.

9. I came an assistant to the Greeks,

Εβαν Δαναοι αρωγος. Soph.

10. Wealth is the cloak of many evils,

Πλutos δε πολλος επικαλυμμ' εμι κακος.
Menand.

11. Virtue, as it seems, must be both a certain
sanity, and beauty, and good habit of
the

the soul : but vice, both a disease, and turpitude, and infirmity,

Αρετή μὲν, ὡς εἰπεν, ὑγίεια τε τις αὐ εἶναι, καὶ καλὸς, καὶ εὐεξία ψυχῇ· κακία δὲ, νόσος τε καὶ αἰσχρὸς, καὶ ἀσθενεία. Plato:

12. The form of government is the nurse of men : a good form, of virtuous men ; but the contrary form, of wicked men,

Πολιτεία τροφή ἀνθρώπου ἐμὴ· καλὸς μὲν, ἀγαθὸς· ἡ δὲ ἐναντίος, κακός. Plato.

13. All knowledge, when separated from justice and from every other virtue, appears to be cunning, and not wisdom,

Πᾶς ἐπιστήμη χωριζόμενος δικαιοσύνη (gen. c. καὶ ἡ ἄλλος ἀρετή, πανουργία, & σοφία φαίνομαι. Plato.

XXV. When the verb *αἰσῶ* signifies "*to be called*," it takes a Nominative Case after it.

1. I shall be called full of compassion,

Αἰσσομαι οἰκτὸς πλεως. Soph.

2. Neither shall I be called base,

οὐτ' αἰσσομαι κακός. Soph.

3. That you may be called good,

Ὅφρα ἐὼς αἰσῶ^s. Theocr.

XXVI. A Nominative Case is put after some other Verbs also, by Attraction.

1. Having considered it, I found I could not compass this thing in any other manner,

Σκοπησάμενος εὕρισκον ἡδαιμῶς αὐ ἀλλῶς ἔτος διαπραξάμενος. Isocr.

2. When

2. When they know that they are distrusted,
Επιδαν γινω απιστευμενος. Xen.
3. I (Tecmeffa) perceive that I have been
deceived,
Εγνωκα ηπατωμενος. Soph.
4. Since we are conscious to ourselves, that
beginning from boys we have been prac-
tisers of virtuous and good actions, let
us go against the enemies,
Επειπερ συνισμην αυτος, απο παις αρχαμυρος
ασκητης ων το καλον κ' αγαθον εργον, ιω επι
της πολεμικης. Xen.
5. I am such an one, as you may see me,
Τοιος δ', οιος οραω. Theocr.
6. The Athenians perceived that they were
not sent away on any good account,
'Ο δ' Αθηναιος εγνων εκ εφ' ο (dat. c.) βελ-
τιων λογος αποπεμπμενος. Thucyd.

XXVII. The Verbs *ειμι*, *τυγχανω*, *υπαρχω*, *γινομαι*, *κυρω* and *εχω* are often elegantly used with participles put after them, to express what the Latins would render by some tense of a single verb.

1. Through my means you have preserved it,
Εξ εγω εχω σωσεις. Soph.
2. You shall give in exchange,
Αντδεις εσομαι. Soph.
3. Because thou hast cast down,
Ανθ' ων εχω βαλων. Soph.
4. On my head God hath struck it,
Εν εμος κερα Θεος εχων επαισα. Soph.
5. They

5. They say that the good Creon hath proclaimed such things,

Τοιαυτὰ φημι ὁ ἀγαθὸς Κρέων κηρύξας ἔχειν.

Soph.

6. By chance he was near,

Ετυχὼν ἀληθῶς ὦν. Lucian.

7. He hath accomplished,

ἔχω περὶ πάντας. Soph.

8. Be now silent standing there, and remain where thou art,

Σιγαῶν νῦν ἕως, καὶ μένω ὡς κερῶ ἔχων.

Soph.

9. Not even though you hate him,

οὐδ' εἰ μισῶν κερῶ. (subj. m.) Soph.

10. If there chanced to be any son,

Εἰ τις τυγχάνω εὐὸν παῖς. Herodot.

11. To which (speakers) they themselves are near,

Ὅς ἐγγύς αὐτὸς τυγχάνω ὦν. Isocr.

12. Thus they have distributed,

οὕτως διελήφας ἡμεῖς. Plato.

13. By chance they were celebrating,

Ὅ ετυχὼν ἀγῶν. Thucyd.

14. Her husband did not chance to be in the camp,

Ὅ ἀνὴρ αὐτῇ οὐκ ετυχὼν ἐν τῷ στρατοπέδῳ ὦν.

Xen.

15. Insult me. For now (Clytemnestra) you are prosperous,

Ἰερὶζέαι· νῦν γὰρ εὐτυχῶν τυγχάνω. Soph.

16. By chance I was sacrificing,

Θυῶν ἐκρυον. Soph.

17. You will have benefited,

Ἐσόμεθα ὠφελήκως. Lucian.

G

18. We

18. We shall have thought,
 Εσομαι γνωκως. Demost.

XXVIII. Verbs that imply beginning, ending, desiring, being in want of any thing, abstaining from, admiring, despising, attaining to, differing from, excelling, commanding, forbidding, filling, sparing, partaking, remembering, forgetting, regarding or neglecting, enjoying, buying, selling, accusing, pardoning, condemning, duty, possession, verbs of sense (*except fight*) and of distance, govern a genitive case.

1. For it would not be right, if because a man were perfectly good, he should not on that account obtain even smaller praises,

Ου γαρ αν καλως εχοιμι, ει οτι τελειως ανηρ αγαθος εγενομην, Δις οτος ουδε μειων αν τυγχανοιμι επαινος. Xen.

2. They are not the first among the second, but they are the chief of the chief,

Ου δαυτερος πρωτω, αλλ' ηγεμων ηγεμονω. Xen.

3. The kings have never desired greater advantages,

Ο βασιλεις ουδεπωποτε μειζων ωρεχθην. Xen.

4. He loved all things which were virtuous,

Πας ο καλος ηραον. Xen.

5. All the pleasures which have the dominion over many men,

Οσας ηδονη πολλος κρατειω ανθρωπος. Xen.

6. He thought that he ought to abstain from drunkenness in the same manner as from madness;

madness; and from unseasonable meats
in the same manner as from sloth,

Μεθ' ἡμῶν ἀπὸ χροῦ ὁμοίως ὥσπερ ἀπὸ
μανίας, οἷτος δ' ὑπὲρ καιρὸν ὁμοίως ὥς καὶ
ἀργία. Xen.

7. He shrunk not from labours, he withdrew
not from dangers, he spared not riches,

οὐ πόνος ὑφ' ἡμῶν, οὐ κίνδυνος ὑφ' ἡμῶν, οὐ
χρημα εἰς ἀφροσύνην. Xen.

8. Leave war and fight,

Εἰκὼ πόλεμος καὶ θύοις. Hom.

9. He is senseless, who forgets his parents,

Νηπιὸς ὅστις γονεὺς ἐπιλάθεται. Soph.

10. It is the part of a general,

Ἀρχὼν εἰμὶ. Xen.

11. To pay attention to our friends,

Φίλος ἐπιμελέομαι. Xen.

12. Have you forgot those things?

Εκεῖνος ἐπιλάθεται; Xen.

13. He often remember'd the time spent in
his madness,

Εμνησθήμεν πολλὰς ἢ ἐν μανίᾳ διατριβῆς.
Ælian.

14. Nor did their mind at all want a feast
equally divided,

οὐδὲ τι θυμὸς ἐδνομένην δαΐς εἶσος. Hom.

15. If there are gods, you truly being a just
man shall obtain good rewards,

Εἰ δ' εἰμι θεός, δίκαιός ἐν ἀνθρώποις σὺ γὰρ
εὖδλος κερήσῃ. Eurip.

16. You may enjoy the fruits of our pernicious
stratagem,

Κακοῦρα φησὶ ἀλεγύνειν ἐπαυρησάμενοι. Hom.

17. Command thyself not less than others also,
Αρχῶ σεαυτὲ μὴδὲν ἥττον ἢ καὶ οἱ ἄλλοι.
 Isocr.
18. Enjoy thy present good things as a mortal,
 but be careful of thy possessions as if thou
 wert immortal,
*Ἀπλάω μὲν τὰ παρὸντα ἀγαθὰ ὡς θνητός,
 ἐπιμέλειαν δὲ τὰ ὑπάρχοντα ὡς ἀθάνατος.*
 Isocr.
19. They did not neglect things of the public,
Οὐκ αἰλεγόριον τὰ κοινὰ. Isocr.
20. They within having heard the tumult,
 run out,
Αἰδομένοις ὁ ἄνδρ' ὁ θάνατος ἐκθεῶ. Xen.
21. Do you listen to my words,
Σὺ δ' ἐμοὶ μῦθαι ἐσηκούει. Soph.
22. There is not any city, which is the pro-
 perty of one man only,
Πολὺς γὰρ ἔστιν ὅστις ἀνὴρ εἰμὶ εἰς. Soph.
23. To partake of those diseases which hap-
 pen during that age,
*Τὸ νοσημα μεταχρεῖν τὸ ἄλγος ἐπὶ τὴν ἡλικίαν
 γινόμενος.* Isocr.
24. He that labours requires rest,
Ὁ πόνων δεόμενός ἐστι ἀνάπαυσις. Aristot.
25. Neither did he fail of having this,
οὐδὲ ἔτος δημαρτον. Isocr.
26. It behoves you not to be content, unless
 you much excel others,
Χρηρὸν δὲ οὐκ ἀγαπᾶν, εἰ μὴ πολὺ διαίτω ἄλλος.
 Isocr.
27. He filled them with courage,
Ἐνέπλησεν φρονίμους. Xen.
28. Thinking

28. Thinking it a greater loss to be deprived of friends, than of riches,

Μεζῶ ζημίαν ἡγεμένους φίλος ἢ χρημα. ξείρισ-
κομαι. Xen.

29. He thought that the Gods take care of men,

Επιμελειομαι θεος ενομιζον ανθρωπος. Xen.

30. To despise the established form of government,

Καταφρονειν ἢ καθεστωσι πολιτεια. Xen.

31. Ignorance differs from madness,

Διαφερω μανια αμαθια. Xen.

32. It is ordained, that he who is elder should take the lead both in every action, and word,

Νομιζεται, ὁ πρεσβυτερος ἡγεομαι πᾶς κ', εργον
κ', λογος. Xen.

XXIX. An Accusative Case is put after all verbs of sense, by the Attics.

1. I hear these things,

Ακρω εἶτος. Herod.

2. Do you hear a cry?

Ακω βοα; Eurip.

3. Every one loves his own work,

Πας το οικειος εργον αγαπων. Aristot.

4. I heard all things,

Ηκρωμην αιπας. Lucian.

5. I hear some noise,

Δουπος κλυω τις. Soph.

6. Having heard this oracle,

Ακουσας ἢ μαντεια. Xen.

XXX. Sometimes the Genitive; sometimes the Dative; sometimes the Accusative Case is put absolute.

Genitive.

1. The sun rising,
ἥλιος τελλων. Soph.
2. Many men having been destroyed,
πολλοὶ ἀνθρώποι ἀφάρτοις. Isocr.
3. The city having been unfortunate,
δυστυχίας ἡ πόλις. Isocr.
4. When the Lacedæmonians and their allies
were consulting,
βουλευομενος Λακεδαιμονιοὶ καὶ οἱ Συμμαχοί.
Xen.
5. This action having been done at Platæa,
and the treaties having been openly
broken,
Γεγνημενος δὲ τὸ ἐν Πλαταιῇ ἔργον, καὶ λε-
λυμενος λαμπρῶς ἡ σπονδή. Thucyd.

*Dative.**

6. Which things having been done,
ἅ γενομένα. Isocr.
7. At the close of the year,
παρῶν ενιαυτός. Xen.
8. As Jesus passed forth from thence,
Παραγῶν ἐκεῖθεν ὁ Ἰησὺς. St. Matt.

* The three first examples of Dative Cases absolute are all taken from the Port Royal Greek Grammar.

9. When the Corcyraeans had pitched their camp, the twenty ships sailed down,

Κερκυραῖος στρατοπεδούμενος ἡ εἰκοσι πησ κα-
πιπλεω. Thuc.

Accusative

used particularly by the Attics.

10. It being an uncertain thing, when any other person making an incursion, would take away the fruits of their labours,

Ἀδελος ὡν ὅποτε τις ἐπιλθὼν ἄλλος ἀφαιρη-
σομαι. Thucyd.

11. Nothing certain being determined on,

Κυρωθεὶς οὐδεις. Thucyd.

12. My children having appeared who were not expected,

Τεκνον ἐκφανείς ἀελλπος. Soph.

13. There being three garrisons of the Assyrians,

Τρεις ὡν οἱ Ἀσσυριοὶ φραζόν. Xen.

XXXI. All Verbs put acquisitively, verbs of following, contending, praying, using, rejoicing, helping, profiting, giving, reproving, meeting, agreeing, discoursing, envying, obeying, resisting, trusting, govern a dative Case.

1. Abolishing all these things in which slaves are subservient to their masters, he enjoined only those things in which free men obey their magistrates,

Ἀφαιρῶν ὅσα δαλος διαπόλης ὑποχρεῖω, προσ-
ταττον ὅσα ελευθερος ἀρχων πιθομαι. Xen.

2. To assist his country,
βοηθεῖν ἡ πατρίδι. Xen.
3. But even he, having trusted to the treaties
of Agesilaus, came to the camp,
Ἀγησίλαος δὲ καὶ ἔτος ἡ ἀπονδὴ πιστεύσας,
εἰς τὸ στρατόπεδον ἦλθον. Xen.
4. He did not use sleep as a thing that had
dominion over him, but as a thing go-
vern'd by his business,
οὐ μὲν ὕπνος γὰρ δεσποτῆς, ἀλλ' ἀρχαίῳ ἐν ὧ
αἱ πράξεις ἐχρημην. Xen.
5. To live basely is base to those who are
nobly born,
Ζᾶν αἰσχρὸς αἰσχροῖς ὁ καλὸς πεφυκὼς. Soph.
6. I will not disobey your words,
οὐκ ἀπείσχω ὁ σὸς μύθος. Soph.
7. He assisted his friends,
οἱ φίλοι ἐβοήθησα. Isocr.
8. There are many advantages to you, i. e. ye
have many advantages,
Πολλὸς πλεονεκτήμα ὃν ὑπάρχω. Demosth.
9. To yield to misfortune,
εἰκὼ κακόν. Soph.
10. Every man labours for his own interest,
Πᾶς ἀπὸρ αὐτοῖς πονεῶ. Soph.
11. They sacrifice both to the sun, and to the
moon, and earth, and fire, and water,
and winds,
Θυῶ δὲ ἥλιος τε καὶ σελήνη καὶ γῆ καὶ πῦρ καὶ
ὕδωρ καὶ ἀνέμος. Herodot.
12. They use not libation, nor pipe, nor chap-
lets, nor salt cakes,
οὐ ἀπονδὴ χρεῶνται, οὐκ αὐλὸς, οὐ στέμμα, οὐκ
σῦλα. Herodot.

13. Let us all follow Hector,
Ἑκτωρ πᾶς ἐπώρσθη. Hom.
14. For neither was Lycurgus long lived, who
contended with the immortal gods,
Οὐδὲ γὰρ οὐδὲ Λυκοῦργος θνῆν ἦν, ὅς ῥα θεῶς
ἐπουρανίους ἐρίζον. Hom.
15. I blame your husband,
Μεμφομαι ποσις σὺς. Eurip.
16. The gods give to men not one of the
good and admirable things which exist,
without labour and study,
Τὰ οὐτὰ ἀγαθὰ καὶ καλὰ οὐδὲν ἀνευ πόνου
κ', ἐπιμελείᾳ θεοὶ διδασκὶν ἀνθρώπος. Xen.
17. All multitude, and all wealth yields to
valour,
Πᾶς πληθος καὶ πᾶς πλεως ἀρετῇ ὑπεκω.
Plato.
18. Out of the greatest dangers arise the
greatest honours both to a city, and to a
private individual,
Εξ ὁ μέγιστος κινδυνος καὶ πόλις καὶ ἰδιώτης
μέγιστος τιμὴ περιγίγνεται. Thuc.
19. For neither doth wealth confer dignity
on the possessor, if joined with baseness
of mind : (for such a man is rich for ano-
ther and not for himself) nor do beauty
and strength of body, when united in
the coward and base person, appear or-
namental, but disgraceful,
Οὐτὲ γὰρ πλεως κάλλος φέρω ὁ κεκτημένος
μετ' ἀνδρεία· (ἄλλος γὰρ ὁ τοῖστος πλε-
τώ καὶ ἔχ' ἑαυτῶ) οὐτὲ σῶμα κάλλος
καὶ ἰσχυς δαίλος καὶ κακὸς ἑυνοικῶν, πρεπῶν
φαίνονται, ἀλλ' ἀπρεπῆς. Plato.

XXXII. All Verbs and Adjectives take after them a dative Case, which signifies the cause, instrument, or manner of an action.

1. On account of your old age, and long time of absence,

Γηρας και μακρος χρονος. Soph.

2. It was his country by nature,

Ην φυσις πατρις. Isocr.

3. It is necessary to restrain them by deed and actions, not by words,

Εργον κωλυω και πραξεις, ουχι λογος διον. Demosth.

4. Both by her hands, and by filthy living, and by all evils,

Και χειρ, και λυμγη, και πας κακος. Soph.

5. He subdues by his stratagems,

Κρατειν μηχανη. Soph.

6. He struck a panic by his contrivance and art,

Φεβον ενβαλον σοφια και τεχνη. Polyæn.

7. Sacrifice to God, being splendid not so much in garments, as in heart,

Θεος θυω, μη λαμπρος ων η χλαμυς, ως η καρδια. Menand.

8. Useful neither in speech, nor in action,

Μητε λογος, μητε εργον ωφελιμυς. Xen.

9. Men live, as Gods, excelling in nature, and body, and mind,

Ωσπερ Θεος, ανθρωπος βιοτευω, φυσις, και το σωμα, και η ψυχη, κρατιστευων. Xen.

10. It behoves us to think these things concerning God, who is in power most strong,

strong, in beauty most admirable, in life immortal, in virtue most excellent,

Ταυτα χρη ωβι θεος διανοουσι, δυναμις μιν
ων ισχυρος, καλλος δε ευπρεπης, ζων δε
αθανατος, αρετη δε αριστος. Aristot.

11. They thought that we should perish by want of command and want of order,

Αναρχια αν και αταξια νομιζον εγω απωλο-
μην. Xen.

XXXIII. Verbs transitive have an Accusative Case after them.

1. Fear God, honour your parents, reverence your friends,

θεος φοβεισθαι, γονεις τιμαω, φιλος αιχου-
νομην. Isocr.

2. If any one should cast out the love of glory from life, what good thing would there be any longer to us; or who would desire to do any thing conspicuous?

Ειγε τις ο η ευκλεια εως εκβαλοιμι εξ ο βιος,
τις αν ετι αγαθος γινοιμην, η τις αν τις
λαμπρος εργασιδξ επιθυμησια; Lucian.

3. It is necessary to men to bear the misfortunes given them from the gods,

Ανθρωπος η μιν εκ θεος

Τυχη δοθεις ειμι αναγκαιον φερω. Soph.

4. Evil communications corrupt good manners,

φθιρω ηθος χρηστος ομιλια κακος. Menand.

5. No one being good, does a bad action,

Ουθεις πικρος τραγμα χρηστος ων, ποιειω.
Menand.

6. They

6. They who worship God have good hopes for safety,

Ὁ γὰρ Θεὸς σιῶν ἐλπίς καλὸς
ἔχω εἰς σωτηρίαν. Philemon.

7. Comparisons make friends to be enemies,
Ἐχθρὸς ποιεῖ ὁ φίλος ἢ συγκρίσις. Philemon.

8. Every wise and honest man hateth a lie,
Ψεῦδος δὲ μισεῖ πᾶς σοφὸς καὶ χρηστος.
Menand.

9. All things whatsoever an angry man does, these you will afterwards find to have been wrong,

Ἄπας ὅσους ὀργιζόμενος ἀνθρώπος ποιεῖ,
οὐκ ἔστιν ὑπερὸν λαβεῖν ἀνῆμαρτημένους. Menand.

10. God seeth thee, being nearly present,

Ὁ γὰρ Θεὸς βλέπει σὺ, πλησίον παρών.
Menand.

11. Time both degrades and raises again all human things : but the Gods love the soberminded, and hate the evil,

Ἡμερὰ κλίνει τι καὶ ἀναγῶ πάλιν

Ἄπας ὁ ἀνθρώπος ὁ δὲ σωφρων

Θεὸς φιλεῖ, καὶ τρυφεῖ ὁ κακός. Soph.

12. You will know the Deity, that he is so great in power, and such in nature, as at the same time to see all things, and to hear all things, and to be every where present,

Γινώσκω τὸ Θεῖον, ὅτι πᾶν καὶ τοῦτον ἐμὶ,

ὡς δ' ἅμα πᾶν ὁρᾶν, καὶ πᾶν ἀκθεῖν, καὶ

πανταχοῦ παρῆναι. Xen.

13. The Gods love the modest, and hate the wicked,

————— Ὁ δὲ σωφρων
Θεοὺς φιλεῖ, καὶ συζηῖ ὁ κακός. Soph.

14. Ignorance produces boldness of dispatch ;
but consideration, delay,

Ἀμαθία μὲν θράσος, λογισμὸς δὲ αἰνὸς φέρει.
Thucyd.

XXXIV. Verbs of teaching, asking, giving,
taking away, doing good or ill to, absolving,
and accusing, govern two Accusative Cases.

1. I did these things to this person with justice,

Εγὼ τὰς ἐπὶ αὐτῷ ἐποίησα σὺν δίκῃ. Herodot.

2. Thebes has not taught you this evil,

Σὺ Θῆβαι γ' οὐκ ἐπιδιδύσκει κακόν. Soph.

3. He deprived the soldiers of their pay,

Ὁ στρατιωτῆς ὁ μισθὸς ἀπέστρησε. Isocr.

4. I will teach you all things,

Πάντας ἂν διδάξομαι. Lucian.

5. I have taught you these things,

Εγὼ σὺ ἐπὶ αὐτῶν ἐδίδαξαμην. Xen.

6. How do Priam and the sons of Priam
commit such evil against you ?

————— Τί νῦν σὺ Πριάμος, Πριάμος πᾶσι
τοσούτος κακὸς βέζω ; Hom.

7. He deprived them both of life, both him,
and his servant Calesius,

————— Ἀμφὶ θύμους ἀπῆυρα,
αὐτὸς, καὶ θεράπην Καλήσιος. Hom.

8. I should have done no service either to ye,
or to myself,

Οὐτ' ἂν σὺ ὠφελήκειν ἔδεις, ἔτ' ἂν ἐμαυτῷ.

Plato.

9. To speak kindly to one who speaks kindly,
and to do good to one who does good,

Εὖ λέγειν ὁ εὖ λέγων, (acc. c.) καὶ εὖ πρᾶσθαι
ὁ εὖ ποιοῦν. Xen.

10. Act not injuriously to the dead,

Μὴ δρᾶω ὁ πθιγκῶς κακῶς. Soph.

XXXV. Every Verb may also take after it
an Accusative Case of a corresponding Noun.

1. To wage war,

Πόλεμος πολεμίζω. Hom.

2. Having sinned a base sin, I will endeavour
to make amends for it,

— Ἡ ἁμαρτία

Ἀισχρὸς ἁμαρτῶν ἀναλαβεῖν παρὰ σομαι.

Soph.

3. Be cautious therefore with that caution,
which I mention,

Εὐλαβεσθαι ἐν ἡ εὐλαβείᾳ, ὅς ἐγὼ λέγω.

Plato.

4. To have possessed a possession,

Κτήμα ἐκτησάμην. Plato.

5. To transact political affairs,

Πράττω τὸ πολιτικὸν πρᾶγμα. Plato.

6. To serve a base slavery,

Δαλναι δαλνα αἰσχροῦ. Xen.

7. They are going their fated journey,

Πορεύσονται ἡ εἰρμαμένη πορεία. Plato.

XXXVI.

XXXVI. Verbs and Participles passive take after them a Genitive Case of the agent or doer, with the prepositions ὑπο, ἀπὸ, παρὰ, πρὸς, or ἐξ, expressed or understood.

1. For no one ever complained, that he had been deprived of any thing by Agesilaus,
Ἰπὸ γὰρ Ἀγησίλαος τερόμεαι μὲν ὑδαὶς ὑδὴν
πᾶσι ποτὶ ἐνέκαλεσα. Xen.
2. Deprived by Ulysses the basest of all men,
Τητωμένος πρὸς κακίστος Ὀδυσσεύς. Soph.
3. Shall I be left by ye also?
Καὶ πρὸς σὺ λειφθήσομαι; Soph.
4. These things are done violently by you,
Ἀλλ' ἐκ σὺ βιάζομαι τοῦτο. Soph.
5. They are named philosophers by us,
Φιλοσόφος πρὸς ἐγὼ ὀνομάζομαι. Lucian.
6. Being struck by fear,
Ἐκπλαγεὶς ὑπὸ θεός. Ælian.
7. Impelled by the gods,
Πρὸς θεός ὠρμημένους. Soph.
8. Being killed by the murderous son of Achilles,
Σφάγεις Ἀχιλλεύς πᾶσις ἐκ μαιέφονος. Eurip.
9. By me all things shall be kept in silence,
Ἐξ ἐγὼ γὰρ πᾶσις σιγήησομαι. Eurip.
10. Whatever is fit to be done by God, it is impossible for man to avert,
Ὅτις δὲ γενεῖται ἐξ' ὁ θεός ἀμνηχανός ἀπὸ τρεῖς ἀνθρώπων. Herod.
11. Friends are prevailed upon by friends,
Φίλος (gen. c.) νικάομαι φίλος. Soph.
12. No

12. No action of any account was done by them,

Ἐπραχθην ἀπ' αὐτῶν οὐδὲς ἔργον ἀξιολόγος.
Thucyd.

XXXVII. Sometimes the Genitive Case of the Agent or Doer is changed into the Dative,

1. Base actions are taught by base persons,

Αἰσχροὶ γὰρ αἰσχρὸν πρᾶγμα ἐκδιδασκεται.
Soph.

2. You have been sent out of life by my, not by your ill counsels,

Ἀπελοθην ἐμὸς καὶ σὸς δυσβουλία. Soph.

3. Elated by success,

Ἐπράθης ἡ εὐπραγία. Ælian.

4. God is pleased by just works,

Ὁ γὰρ θεὸς γ' ἔργον δίκαιος χέδεται. Menand.

5. I am sustained by hopes,

Ἐλπίς βόσκειται. Soph.

6. Works are shewn by discourse,

Ἔργον λόγος μνησκειται. Soph.

7. I am overcome by my misfortunes,

Νικῶμαι κακόν. Eurip.

8. All things had been spoken by her,

Πᾶς ἐρημην αὐτός. Lysias.

9. No such thing has been done by me,

Οὐδὲς ἐγώ γε εἰμι τοιοῦτον πεπραγμένος. Lys.

10. The evil and base things which have been pursued both by this man and the brothers of this man,

Ὅσος κακὸς καὶ αἰσχρὸς κ', ἕως κ', ὁ ἕως ἀδελφὸς ἐπιτηδύμαι. Lysias.

11. The

11. The greatness of the things done by him,
Τὸ μέγας ἐκεῖνος τὰ πεπραγμένα. Isocr.
12. Whatever virtues are said to be amongst
 men, you will find upon consideration
 that they all are improved both by disci-
 pline and study,
*Ὅσος ἐν ἀνθρώποις ἀρετὴ λεγόμεν, σκωπῶμενος
 εὖρησσω πᾶς μαθήσις τε καὶ μελέτῃ αὐξανο-
 μένος.* Xen.
13. Do not now dishonour the gods, having
 been saved by the gods,
Μὴ νῦν ατιμάω θεός, θεός σῶσάσμενος. Soph.
14. He is reproached by all the Greeks,
Κυδαζομαι ὁ πᾶς Ἀργείος. Soph.
15. To lie is thought by them most base,
Αἰσχρὸς αὐτοῖς τὸ ψευδισθαὶ νομισμαί.
 Herodot.
16. Our bodies are formed by nature to be
 improved by proportionate labours, and
 our mind by serious discourses,
*Τὸ μὲν σῶμα ὁ συμμετρός πόνος, ἡ δὲ ψυχὴ
 ὁ σπουδαῖος λόγος αὐξομαι πεφυκα (sing.
 n.)* Isocr.

XXXVIII. Passive Verbs are found with an
 Accusative Case after them, which is governed
 of *κατὰ* understood.

1. I have been distracted in my fearful mind,
Ἐκπῆμαι φοβερός φρον. Soph.
2. Being smitten in her mind with the love
 of Jason,
Ἔρως Ἰυμος εκπλαγείς Ιάσων. Eurip.

3. I am disturbed in my mind,
Ταρασσομαι φρενες. Soph.

4. I was bound about the head with a
diadem,

Διαδημα ἢ κεφαλῇ διεδεδεμένη. Lucian.

5. He was much enraged in his mind,
Μαλα θυμος εχολωθην. Hom.

XXXIX. Verbs of the Infinitive Mood are
set after other Verbs, or Adjectives.

1. I have learned to have simple manners,
Εμαθον ὁ τροπος ἀπλως εχω. Eurip.

2. O king, I wish to fail by acting honour-
ably, rather than to succeed (by acting)
basely,

Βελομαι δ' ἀναξ καλως

Δρῶν ἐξημαρτον μαλλον, ἢ νικαω κακως. Soph.

3. A man who is about to do a great action
is accustomed to delay,

Φιλειω γαρ οκνεω παραγμ' αὐτη παραστων μεγας.
Soph.

4. When any one of the gods would hurt,
not even a strong man can flee,

Ὅταν δὲ τις θεος

βλαπτη, δυναμην αν εδ' αν ισχυων εφυγον.

Soph.

5. Whosoever desires to live, let him try to
conquer,

Ὅστις ζαω επιθυμειω, περασομαι νικαω. Xen.

6. Continue to worship him only, him who
is the Lord of all things, being the chief
producer

producer of them, and the Father of all,
the inventor and creator of such good
things,

Ὁ ὧν πᾶς κύριος γενικωτάτης

καὶ πατήρ, ὅς τις διατελεῖ πᾶσι μόνον,

ἀρχὸς τοῖσιν εὐρέτης καὶ κτίτωρ. Menand.

7. Think that it is fit to distrust the bad, as
to trust the good,

Προσῆκω ἡρεῖσθαι ὁ πονηρὸς ἀπιστεῖν, ὥσπερ ὁ
χρηστὸς πιστεῖν. Isocr.

8. I myself, O sons of virtuous men, both
exhort you now, and in the remaining
time will both remind and encourage you
to strive earnestly to be as virtuous as
possible,

Εγὼ αὐτοὺς, ὦ παῖς ἀνὴρ ἀγαθὸς, νῦν τε παρα-
κελευομαι, καὶ ἐν λοιπῷ χρόνῳ, καὶ ἀνα-
μιμνήσκω, καὶ διακελευομαι προθυμιομαι
ἐμὶ ὡς ἀρίστους. (acc. c.) Plato.

XL. The Infinitive Mood is often put El-
liptically, especially by the Poets, ὄρεᾶ, βλέπε,
οἷ σκοπεῖ being understood.

1. Go home, and offer sacred hecatombs to
the immortal Gods,

Οἰκαδ' ἀπείσχω, ἑρδῶ θ' ἱερός ἐκατημύχῃ
Ἀθανάτοιο θεοῦ. Hom.

2. Say that you hear the voice of Hercules,

Φασκὼ δ' αὐδὴν τὴν Ἡρακλῆος κλυῶ. Soph.

3. Tell all these things, and be not a false
messenger,

Πᾶς ποδὲ πηγεῖλα, μὴδὲ ψευδαγγελὸς ἐμὶ.
Hom.

4. Do not retard my anger,
μητι διατριβω ὁ εἰμος χολος. Hom.

5. Before a person be dead, stop, and do not
call any one happy, but fortunate,

Πριν αὖ τελευτησῶ, ἐπισχῶ, μηδὲ καλεῶ
κω οὐδῖος, ἀλλ' ευτυχῆς. Herod.

6. Having driven the enemy from the ships,
return again,

Ἐκ νηυσ ἐλασας, εἰμι παλιν. Hom.

7. Do you yourself fight among the first,
αὐτος ἐνὶ πρώτῳ μαχομαι. Hom.

8. Contradict and examine my discourse,
ἀντιλεγω καὶ διεύθυνω ὁ λόγος. Lucian.

XLI. The Greeks use μέλλω and an Infinitive Mood, to express what in Latin would be rendered by a Participle of the Future in Rus and the verb SUM.

1. They are about to perform the funeral
obsequies,

τάφη μέλλω πύσω. Plato.

2. Concerning which things ye are about to
determine,

Περὶ ὅς σὺ μέλλω κρίνω. Isocr.

3. That which I am about to do is difficult,
χαλεπὸς εἰμι ὅς μέλλω πύσω. Isocr.

4. Every thing, which you are about to
speak, first consider in your mind,

Πρὶς ὅσις αὖ μέλλω λέγει προτέρην ἐπισκοπεῖ
ἢ γνώμη. Isocr.

XLII.

XLII. Instead of Gerunds and Supines, the Greeks use sometimes the Infinitive Mood either with or without a Preposition: and sometimes a Participle.

The Infinitive Mood.

1. The chief of the Athenians, most powerful in speaking and acting,
 Πρωτος Αθηναιος, λεγω και πραττω δυνατω-
 πους. Thucyd.
2. Settle two occasions for, or of, speaking,
 Δυο ποιουμαι καιρος το λεγω. Isocr.
3. The Cretans are skilful in using the bow,
 Κρης ημει τοξουα αγαθος. Ælian.
4. Lo! this hair for crowning, i. e. to be crowned,
 Πλοκαμος οδε κατασεφω. Eurip.
5. He will be hard to be attacked in war,
 Χαλεπος εσμαι προς το πλεμνω. Isocr.
6. Such were you to be looked at,
 Ηοδα ειδον πιστης. Plato.
7. He spent the greatest part of his time in enquiring, and considering, and consulting,
 Εν το ζητω, και φροντιζω, και βουλευομαι, ο
 πολλιστος χρονος διετριβον. Isocr.
8. There was nothing pleasant to be seen,
 Μηδεις ην ειδον γλυκυσ. Soph.
9. Now is the time for doing it,
 Νυν καιρος ερδω. Soph.

Participle.

10. Socrates acts unjustly, in not acknowledging those Gods, which the city acknowledges,

Αδίκηω Σωκράτης, ὅς μιν ἡ πόλις νομίζω
θεός, & νομίζω. Xen.

11. I myself acquired them by doing kindly,

Ευεργετῶ αὐτὸς ἐκτησαμένην. Soph.

12. You endeavour to deceive me, by speaking purposely things contrary to those on which we just now were agreed,

Επιχειρῶ ἐγὼ ἑξαπατῶ, ἐπιτηδὲς ἐναντίος
λέγω οἷς ἀρτίῳ μολογήσα. Plato.

13. Piously reverence the things which relate to the Gods, not only by sacrificing, but also by abiding by your oaths,

Ευσέβειω τὰ πρὸς τὸ θεός, μὴ μόνον θύω, ἀλλὰ
καὶ ὀρκίοις ἐμμένω.

14. You know that it is a virtue worthy of a man, to overcome his friends by doing good,

Εγνώκα ἀνὴρ ἀρετὴ εἶναι, νικᾶν ὁ φίλος ἐν
ποιῶν (acc. c.) Xen.

15. We gain friends not by receiving, but by doing favours,

οὐ παύω εὐ, ἀλλὰ δρῶ, κτίζομαι ὁ φίλος.
Thucyd.

XLIII. The Infinitive Mood is elegantly used with a Nominative Case either before or after it; particularly by the Attics.

I. The

1. The Assyrian, I think indeed will bring
horsemen, not less than twenty thousand,

Ὁ δὲ Ασσυρίος, ἐγὼ μὲν οἶμαι, ἵππους μὲν
αἴξειν, 8 μείων δισμυριάων. Xen.

2. Sophocles said, that he made men such
as they ought to be; and Euripides, such
as they are,

Σοφοκλῆς εἶπεν, αὐτὸς μὲν οἷός τις ποιεῖν, Εὐ-
ριπίδης καὶ, οἷός εἰμι. Aristot.

3. You say that you are in need of,
ἐμὲ ἐνδεὲς εἶναι. Plato.

4. He will be in danger of perishing himself,
κινδυνεύσω αὐτὸς ἀπώλομαι. Plato.

5. Swear to me, that you will assist me will-
ingly both in words and actions,

Εγὼ ὁμῶσθον

Ἡ μὲν μοι προφρων ἐπὶ καὶ χερσὶ ἀρῆξεν.

Hom.

6. It was their opinion, that I myself should
have things sufficient,

Ἐδοξε, εὖτος ἂν αὐτὸς εἶναι τὸ ἀρκῆν. Lucian.

7. I pass over in silence that I myself have
often been crowned,

Παραλείπω καὶ πολλάκις αὐτὸς ἐτεφάνευθαι.
Demosth.

8. We shall not say that we ourselves are
blameable,

Οὐ γὰρ αὐτοὶ γ' αἰτίους φησὼ εἶναι. Demosth.

9. Each hoping that he shall do nothing
himself,

Αὐτοὶ μὲν ἕδεις ἕκαστος ποιῆσαι ἐλπίζων.

Demosth:

10. He said he was ready,

Εἶπεν ἑτοιμὸς εἶναι. Herodot.

11. Harpagus said, that he himself wrote,
 Ἀρπαγὸς εἶπεν, αὐτὸς γράψαι. Herodot.

12. He shewed that he was an enemy to the king,
 Εἶδε τὸν πολεμὸν εἶναι βασιλεὺς. Polyan.

13. Therfander said, that he also was invited,
 Εἶπεν δὲ ὁ Θερσανδρὸς, κληθῆναι καὶ αὐτὸς.
 Herodot.

14. Thinking that they themselves should not be in safety,
 Νομισαίντες μὴ αὐτοὺς σωθῆσθαι. Isocr.

15. If they should suspect that you are ungrateful towards your parents, no one would think, that when he had done you a favour, he should receive any return of thanks,
 Εἰ σὺ (acc. c.) ὑπελάβοιμι πρὸς ὁ γονεὺς
 ἀχαριστὸς εἶμι, καὶ οὐκ ἀν νομισοίμην, εὖ σὺ
 πεισθεὶς, (nom. c.) ἀποδοῦναι χάριν.

Xen.

XLIV. When any necessity is signified, the Greeks make use of Verbal Adjectives, which govern a dative case of the person by whom any thing is to be done ; and such case as the Verbs require from whence they are derived, of the person to whom, or thing to which, or action which is to be done.

1. It must be contended by us, i. e. we must contend,

Αγωνιῶμεν ἐγώ. Xen:

2. I must be anxious,

Σπῶδασιον ἐγώ. Eurip.

3. Ye

3. Ye must contend for liberty,
 Συ γ' ὑπὲρ ἡ ἐλευθερία ἀγωνίστην. Demosth.

4. Ye must do this thing,
 Συ ἔτος πράττειν. Demosth.

5. The saying, *Know thyself*, means, if you know your own circumstances, and what is to be done by you,

Τὸ Γινῶθι σεαυτὸν εἰμι, ἀντὶ τοῦ πράγμα
 ἰδῆς τὰ σεαυτοῦ, καὶ τίς σὺ ποιήσεις. Menand.

6. Both all who speak, and ye who hear, must prefer things which are best, and will be salutary,

Καὶ οἱ λεγόντες ἅπαντες, καὶ οἱ ἀκκοῦντες ὑμεῖς,
 τὰ βελτίστα καὶ τὰ σωτόντα προαίρετον.
 Demosth.

7. If they were to have done any thing base, you should have chosen death rather than this,

Εἰ ἐμεῖλλον ἀσχερὸς τίς ἐργασασθαι, θάνατος
 (acc. c.) ἀντ' αὐτοῦ προαίρεται. Xen.

8. If you either wish that the gods should be propitious to you, you must worship the gods: or if you are willing to be beloved by your friends, you must do good to your friends: or if you desire to be honoured by your city, you must do service to your city,

Εἴτε 'οἱ θεοὶ ἰλέως εἶναι σὺ βέλομαι, θεο-
 πύτων οἱ θεοὶ (acc. c.)—εἴτε ὑπὸ φι-
 λοι ἐθελοῖμι ἀγαπᾶσθαι, οἱ φίλοι (acc.
 c.) εὐεργετητέον' εἴτε ὑπὸ πόλιν ἐπαυμέω
 τιμᾶσθαι, ἡ πόλις (acc. c.) ὠφελήτεον.
 Xen.

9. If

9. If it should not be possible to be preserved honourably, we must choose death,

Αν μὴ ὡς πρὸς τὸ καλὸν (dat. c.) σωζομαι,
θανάτου ἐγὼ αἵρετον εἰμι. Isocr.

10. We must shew, that we have been educated better than others and instructed in the way to virtue,

Εγὼ ἐπιδεικτεον εἰμι, ὅτι, ὁ ἄλλος ἀμεινον τε-
τραμμαι, καὶ πεπαιδευμαι πρὸς ἀρετῇ.
Isocr.

XLV. Participles govern the same Cases, which the Verbs do, from whence they are derived.

1. Paying attention to, not insulting the Greeks,

Θεωροῦντες, καὶ ὑβρίζοντες οἱ Ἕλληνες. Isocr.

2. Instructing the younger men in such manners,

Οἱ νεώτεροι τοιαύτον ἥθος παιδεύοντες. Isocr.

3. To praise men who have done nothing good,

Ἐπαινεῶ οἱ μηδὲν ἀγαθὸν πεποιηκότας. Isocr.

4. Xerxes himself led it, having left his palace,

Ξερχῆς ἡγήσας, ἐκλιπὼν τὰ βασιλεῖα. Isocr.

5. With free minds they carried on their form of government, honouring the good and punishing the bad, by established law: thinking it to be the part of wild beasts to be restrained through force by each

each other, but that it belonged to men to determine justice by law, and to persuade by reason,

Ελευθερος ψυχη επιλιτευομενη, νομος ο αγαθος
πρωτω και ο κακος κολαζω· ηγησαιομενος
θηριον μεν εργον ειμι, υπ' αλληλοι βια
(dat. c.) κρατεομαι, ανθρωπος δε προσω-
σηκω, νομος μεν ωρισει το δικαιον, λογος
δε επεισει. Lyfias.

XLVI. A Participle or Adjective by Attraction is often put in the same case as the Noun or Pronoun to which it refers, though the common mode of speaking may seem to require another case.

1. Those things which the Gods have given to men to discern when they have learned them,

Α οι ανθρωποι εδωκα οι θεοι μαθοντες δια-
κρινειν. Xen.

2. It never turned out basely nor ingloriously to any one, that he had pitied suppliants,

Ουδεις παποτ' εδ' αισχρως εδ' ακλειως απεβη,
οι ικετης ελεησας. Isocr.

3. Thinking themselves to be the wisest of men,

Οιομενων ειναι σοφωτατος ανθρωπος. Plato.

4. It has been ordained by fate for most men, when successful, never to be wise,

Τοις πλειστοις ειμαρμαι μηδεποτ' ευ πραττοντες
φρονειν. Demost.

XLVII.

XLVII. A Participle is often put instead of an Infinitive Mood, particularly after Verbs of persevering, desisting, perceiving, finding, or other Verbs which may imply some affection of the mind.

1. He continued injuring indeed no one, but honouring the good, and punishing those that offended,

Διετέλει γοῖς μὲν ἀδικῶ, οἱ δὲ χρηστοὶ τιμῶ,
οἱ δὲ ἑξομαρτανόντες κολαζῶ. Isocr.

2. No one will appear to have gained this honour more nobly,

Οὐδεὶς φανήσεται ἢ τιμὴ ἕτος καλλίον ἐκτισμένην. Isocr.

3. No one, neither mortal, nor demi-god, nor immortal, will be found to have received the kingdom more honourably,

Οὐδεὶς, ἥτε θνητός, ἥτε ἡμιθεός, ἥτε ἀθάνατος
εὕρηθῆσεται, καλλίον ἐλάβον ἢ βασιλείαν.
Isocr.

4. He appears plainly to have done those things also from choice,

Κ' ἐκεῖνο ἐκ προαιρέσεως δηλὸς εἰμι ἐποίησα.
Demosth.

5. I remember to have received this wealth,
Μεμνημαὶ ἕτος διεδέξαμην ὁ πλοῦτος. Lucian.

6. He was manifestly weeping,

Δακρυῶν ἦν φανερός. Xen.

7. You are found to have done evil,

Δρῶν ἐφύρισκομαι κακά. Soph.

8. I know that I am come to a powerful city,

Πρὸς πόλιν ἐπίσταμαι θένεσθαι ἤκω. Soph.

9. He

9. He appears to have been intent,
φαίνομαι εἰσέδασαι. Isocr.
10. We may continue to be most happy,
Μαλίσ' αὖ εὐδαιμονῶ διατελοῖμι. Xen.
11. I will not cease to have God for my de-
fender,
Θεὸς ἔλῃ πάσης ἐχῶ. Soph.
12. I never ceased pitying ourselves truly, but
thinking happy the king, and those that
were with him,
Οὐ ποτε ἐπαυομένη ἡμεῖς μὲν οἰκτερῶ, βασιλεὺς
δὲ καὶ οἱ σὺν αὐτῷ μακαρίζω, Xen.
13. The soul appears to be immortal,
Ψυχὴ ἀθάνατος φαίνομαι ὦν. Plato.
14. I will obey God rather than ye : and as
long as I breathe, and am able, I will
not cease to cultivate philosophy,
Πείσομαι ὁ Θεὸς μᾶλλον ἢ σὺ· καὶ ἕως περ αὖ
ἐμπνέω καὶ οἷός τε εἰμι, οὐ μὴ παύσομαι
φιλοσοφῶν. Plato.
15. Art thou not ashamed to be so careful of
riches, and glory and honour, that they
may be to you as abundant as possible ;
but do you take no care, nor think at all,
of your understanding, and of truth, and
of the soul, that it may be as good as
possible,
Χρῆμα μὲν ἔκ ἀσχυνομαι ἐπιμελομενος, ὅπως
σὺ εἶσομαι (sing. n.) ὡς πλεῖστος, καὶ
δόξα, καὶ τιμὴ· φρονήσις δὲ καὶ ἀληθεῖα
καὶ ἡ ψυχὴ, ὅπως ὡς βέλτιστος εἶσομαι,
καὶ ἐπιμελομαι ἔδῃ φροντίζω; Plato.

XLVIII. The Article is used to express a Reference to something that went before. To denote an emphasis and particular excellence. To mark either the origin, possession, or part, or property of a thing. To distinguish between two things set in opposition to each other. It is joined with Substantives, Adjectives, Pronouns, Verbs of the Infinitive Mood, and words Indeclinable.

1. This Ismenias (of whom we are speaking) said to him, conduct me in,

Ὁ Ἰσμενίας, ἀγω ἐγώ, εἶπεν. Ælian.

2. The herdsman (before mentioned) having heard these things, and having taken up the child, went the very same way back, and comes to the cottage,

Ταῦτα ἀκούσας ὁ βεκόλος, καὶ ἀναλαβὼν τὸ παιδίον, ἥτις ἡ αὐτὴ ὀπίσω ὁδὸς, καὶ ἀπικνεύμεν εἰς ἡ ἐπαυλὶς. Herod.

3. They lead away the Euphræus (I was mentioning) to the prison,

Ἀπαγῶ ὁ Εὐφράειος εἰς τὸ δεσμωτήριον.
Demosth.

4. I saw these tragedians and comedians, whom you speak of,

Εἶδον, ὅς φημι, οἱ τραγωδοὶ, καὶ κωμικοὶ.
Lucian.

5. The celebrated Socrates seeing the famous Alcibiades,

Ὅρων ὁ Σωκράτης ὁ Ἀλκιβιάδης. Ælian.

6. The famous Leonidas I mean him of Lacedæmon,

Ὁ Λεωνίδης ὁ Λακεδαιμόνιος. Ælian.

7. Æschylus

7. Ælchylus the Tragedian,
Αἰχϋλος ὁ Τραγωδός. Ælian.
8. Calling him *the benefactor*, *that good man*,
Ανακαλῶντος ὁ εὐεργετής, ὁ ἀνὴρ ὁ ἀγαθός.
Xen.
9. Pursue pleasures (I mean) those which are
consistent with reputation,
Ἡ ἡδονὴ θηρεῦω, ἢ μετὰ δόξαν. Isocr.
10. It is the mind which will converse with
God,
Ὁ νῦν εἰμι ὁ λαλήσων Θεός. Menand.
11. The truth sometimes comes to light,
though not sought for,
——— ἐρχομαι
Τ' ἀληθεὺς εἰς φῶς ἵναι ὁ ζήτημμος. Menand.
12. Alcibiades the Son of Clinias,
Ἀλκιβιάδης ὁ Κλεινίας. Plato.
13. Absolute monarchies, and oligarchies are
governed by the humours of those that
rule : but free republics by the established
laws,
Διοικεομαι ἢ μὴ τυραννίς, καὶ ολιγαρχία οἱ
τροπῇ οἱ ἐφεσηκοτες· ἢ δὲ πόλις ἢ δημο-
κρατῆμμη οἱ νόμοι οἱ κείμενοι. Æschin.
14. To succeed well beyond desert, is often
the occasion of thinking wrongly to the
imprudent : wherefore to have preserved
good things, often seems to be more dif-
ficult than to have acquired them,
Το εὖ πράττειν ὧρα ἢ ἀξία, ἀφορμὴ το κα-
κῶς φρονεῖν οἱ ἀνοήτοι γινομαι· διόπερ πολ-
λακίς δοκεῖ το φυλάξαι το ἀγαθόν, του
κτῆσασθαι χαλεπωτέρος εἶναι. Demosth.
15. Sudden

15. Sudden unhappiness causes madness,
Το γὰρ αἴφνω δυσυχεν μανία πινω. Menand.

16. The thirty (i. e. the thirty tyrants of Athens),
Ὁ τριακονταί. Xen.

17. They transacted the affairs of the city,
Το ἡ πόλις ἐπεσπῆτον. Xen.

18. Indolence and pleasures ready at hand, are neither able to procure a good habit to the body, nor do they create any knowledge worthy of account in the soul,

Αἱ μὲν ῥαδιερῆσαι, καὶ ἐκ τῆς ὀδύσεως
ἡδοναί, οὐκ ἔστιν ἰκανὸς ἡμῖν ἐργαζο-
μαι, οὐκ ἔστιν ἐπιστήμη ἀξιολογὸς οὐδὲ μὴ
ἐμποιοῦν. Xen.

19. To have remembrance of former evils,
Κακὰ τε πρὶν μνησθῆναι. Eurip.

XLIX. A Noun signifying Time, and answering to the question *When*, is commonly put in the Genitive or Dative Case: *How Long*, in the Accusative.

Genitive.

1. Every ninth year,
Ἐπὶς ἑννατος. Ælian.

2. That very same night,
Οὗτος ἡ νύξ. Isocr.

3. On the very same day,
Ἐκείνη ἡμέρα. Isocr.

4. They who kept guard night and day,
Ὁ νύξ καὶ ἡμέρα ἐφυλάττον. Xen.

Dative

Dative without, and with a preposition.

5. When I had lamented him no long time,
 Ἐπει δακρυσα κενος & μακρος χρονος. Soph.
6. In three days, and so many nights,
 Ἐν τρεις ἡμερα, και τοςαυτες νυξ. Isocr.
7. In one day,
 Ἐν ἡμερα eis. Soph.

Accusative.

8. The anger of those who love prevails but a short time,
 Οργη φιλοντες ολιγος ιαχυν χρονος. Menand.
9. It behoves you to omit nothing, but as in the present, so also for the remaining time to be studious, and to exercise your mind,
 Σοι δε προσηκει μηδεις ελλειπω, αλλ' ὡσπερ εν ὁ παρων, και ὁ αλλος χρονος επιμελεομαι, και ἡ ψυχη ασκειω. Isocr.
10. To permit not for one day,
 Μηδεις εἰν ἡμερα. Isocr.
11. He postponed the decisions for a long time,
 Πολυς χρονος ανεβαλλομενη ἡ διαδικασια. Xen.
12. I think that he who hath received a favour ought to remember it for ever, and that he who hath conferred it, (ought) immediately to forget it,
 Εγω νομιζω ὁ μιν ευ παθων δει μεμνημαι ὁ πας χρονος, ὁ δε ποιησας, ευθυς επιλησμαι. Demosth.

L. Nouns which signify space between one place and another, are put in an Accusative Case.

1. Ephesus is distant from Sardis a journey of three days,

Εφῆσος ἀπὶ χω ἀπὸ Σαρδεῖς τρεῖς ἡμέρας ὁδός.
Xen.

2. Be not reluctant to go a long way to those who profess to teach any thing useful,

Μὴ κατὰ κνεί μακρὸς ὁδὸς πορευομαι πρὸς οἱ διδασκῶ τις χρησιμὸς ἐπιγέλλομενος. Isocr.

3. Some distant a journey of many days, and others even of many months,

Τῆς μὲν ἀπὶ χοντὸς πᾶμπολλὸς ἡμέρας ὁδός, τῆς δὲ καὶ μην. Xen.

4. The house was distant from the palace ten furlongs,

Ἀπὶ χον πρὸς βασιλεία ὁ οἶκος δέκα σταδίων.
Ælian.

LI. The Greeks use Adverbs in *Θι*, and *σι* to signify *In* or *At* a place : in *δε*, *σε*, *ξί*, *Το* a place : in *θεν* *From* a place. *Δε* is also added to the accusative cases of Substantives and Adjectives, to signify *To* a place.

1. Inhabiting houses at Corinth,

Κορινθοῦ οἰκίον ναίων. Hom.

2. He brought gold to Peloponnesus, not to Athens,

ἤγαγον εἰς Πελοπόννησος, οὐκ Ἀθηναίς.

Demost.

3. He

3. He took the brazen spear from the tent,
 Κλισιηθεν ανειλομην χαλκειος εγχος. Hom.

Δε is to be added to the Accusative Case.

4. To call the Greeks to an assembly,
 Κηρυσσειν αγορη Αχαιοι. Hom.
5. I go to Pthia,
 Εμμι φθην. Hom.
6. They went each of them home,
 Οι εβαν οικος εκαστος. Hom.
7. The Storm carried them to the sea,
 Οι φερον ποντες θυελλα. Hom.

End of Part The First.

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